DIVINE WISDOM

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With sincerest blessings & love
for
more life and still more Light
Radiantly Yours
DR. B. S. Thind
April 3, 1958

Thind, Bhagat Singh

DIVINE WISDOM

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MAN IS DEITY IN EXPRESSION

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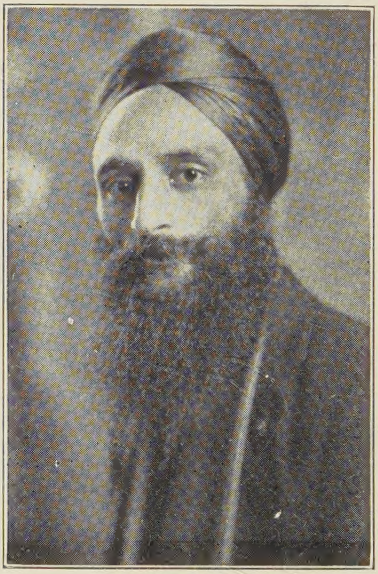
DIVINE WISDOM

(First Series)

By



Bhagat Singh Thind
P. O. BOX 2134
SALT LAKE CITY, UTAH

GURU NANAK, Dev.
(Universal World Teacher)

Dedicated to my good friend

Thomas Mannix,

whose friendship has always inspired me

to have faith in the essential

goodness of human nature.

SAT SRI AKAL

(God is Truth)

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PREFACE

To the reader of this book, the Author hopes to impart a true knowledge of life as it appears in physical manifestation. He has endeavored to the best of human possibilities to set forth the true philosophy of life in which philosophy selfishness is set aside, creeds and dogmas are relegated to the past, and the sunlight of truth permitted to shine in all its splendor. There can be no variance with truth. It is the same now and forever. Where there is an apparent variance it is due to a perversion by the instrument through which the observer is viewing the same and the media through which life is manifesting is at a variance with the object seen.

The more mature minds can see clearer due to a relative change in the structure of the spiritual and physical visionary apparatus, than those whose media is composed of the lower strata of matter; thus one will comprehend the complexities of nature and see objectively where others can see naught.

The grandeur of life, which is relative, is destroyed by the attitude of the ego, yourself, toward the objective world which in itself is not changed. The change is within man and is caused by the assumption of various moods, or the viewing of the different phases of the objective world by the Divine spark which animates our being.

To get the most out of this book, the reader must bear in mind that he must be one with the Infinite in order to comprehend even a small portion of the all.

The author has very explicitly blazed the path to a complete comprehension of man's higher nature and if faithfully followed will bear fruit to the seeker for higher knowledge.

I sincerely hope every reader will derive the benefit from this Divine work that I have which, beyond doubt, will bring you closer to the realization of cosmic consciousness.

April 20, 1925. A. Adele D. Holtman.

INTRODUCTION

The world today moves through an indispensible interregnum of free thought and materialism to a new synthesis of religious thought and experience, a new religious world life, free from intolerance, yet full of faith and fervor, accepting all forms of religion because it has an unshakeable faith in the One.

The religion which embraces science and faith, Hinduism, Sikhism, Jainism, Theism Christianity, Mohammedanism and Buddhism, yet being none of these, is that to which the World Spirit moves. The world rejects nothing but insists on testing and experiencing everything; after testing and experiencing, it turns to its use that which it needs.

In this, we find the basis of the future world religion. Its real and most authoritative scripture is in the heart in which the eternal has His dwelling.

It is in our inner spiritual experiences that we shall find the proof and the source of the world's scriptures; the law of knowledge, of love and conduct, the basis and inspiration of all action.

This is the message of India. She is awake today not to survive, but to conquer with this message the peoples of the world.

The time has come when you must take the great step and arise out of a material existence into the higher, deeper and wider life towards which humanity moves.

The problems which have troubled mankind can be solved only by finding the kingdom within: not by harnessing the forces of Nature to service, comfort and luxury but by mastering

the forces of the intellect and the spirit; by vindicating the freedom of man within as well as without; and by conquering from within, external Nature.

There is food for thought in this book for the children, the grown-up folk, the philosophers and the deep thinkers. It is unique inasmuch as it fulfills the law of our being without rejecting anything. It contains stories for the children, higher laws have been explained in simple language for the adults, subtle and abstract thinking for those who believe in using their thinking capacity.

For the assistance and the inspiration freely given by my many friends for the advent of this book, I gratefully express my appreciation. The writer is especially indebted to the late Dr. A. A. Holtman of Omaha, Nebraska, for the revision of my manuscript and numerous other suggestions. May his tribe increase.

Bhagat Singh Thind,

Amritsar, India.

THE UNITY OF THE PHYSICAL, MENTAL AND SPIRITUAL UNIVERSE

CHAPTER I.

In these days of extraordinary physical, metaphysical and spiritual culture which poets and painters scarcely thought of, and scientists and savants hardly contemplated, do we look with awe and wonder at the sudden appearance of a comet as if he is the forerunner of famine and ruin, of desolation and disaster and of anarchy and war! Nor do we stare with superstitious eye at the umbra and penumbra of an eclipse with a fallacious faith that a gigantic giant is approaching to devour our luminous orb. Neither do we offer our children as sacrifices to the gods and the demons of wind and wave; nor do we adore the sticks and stones, the turf and trees, the birds and beasts, the stellar light and solar heat. The twentieth century has actually surpassed all antecedent times of equal length. Now, we are perfectly aware of the fact that these phenomena are worked not by the feats and fiats of fairies and fiends, but through the agency of all-pervading natural law.

The science of chemistry has proved beyond doubt that carbon and the diamond are essentially the same and one element. Although apparently dissimilar, these two materials are, in fact, the same element. Carbon exists in nature in three distinct forms which, in outward

appearance or physical properties, have nothing in common, yet in chemical relations, are identical. These forms are the diamond, graphite and charcoal. We know that graphite is black, opaque and has a specific gravity of 2.35, crystalizes in six-sided plate; is a good conductor of electricity and a poor reflector of light. The diamond is brilliantly white, transparent, having a specific gravity of 3.5, crystalizes in regular octahedron form, is a poor conductor of electricity, and is endowed with high refracting power. But, when equal weight of either the diamond or the chemically-pure black carbon is burnt within an atmosphere of oxygen with which great chemical attraction is exhibited, the same amount of carbon dioxide is yielded after the combination. Thus, this experiment proves that the black coke and the brilliant diamond are essentially one and the same element. The manufacture of artificial diamonds, as lately carried on in practice, teaches us that when black and opaque carbon is subjected to the highest possible pressure or maximum compression, it attains almost all the properties of a transparent diamond.

From the preceding experimental fact, we may safely draw the conclusion that the mere act of compression is sufficient to effect change or changes within the atomic structure of an element because, for instance, carbon is capable of changing into the diamond. We also know that the yellow phosphorus is quite distinct, as regards physical properties, from the red and opaque one while, from a chemical point of view, they are not dissimilar in the least.

In the great laboratory of Nature, as we go down towards the beginning of matter, step by step, we find more and more simplicity in its structure. As we ascend upwards, towards the ultimate stage of compounds, we meet with more and more complexity. For example: the nebular gases are more simple than hydrogen and oxygen; the atoms of hydrogen and oxygen are simpler than water before they chemically combine and involve into molecules. Water is simpler than sulphate of copper before the former enters into combination with the latter for crystalization. Inorganic compounds are simpler than organic ones.

To give a very simple illustration: the seeds are simpler than roots, the roots than the branches, the branches than the leaves, and the leaves than the flowers.

Let us ascend to animal kingdom and try to illustrate the complexity after simplicity, in brief. The theory of evolution of physical man as propounded by Dr. Darwin, Haeckel and others, and nowadays established as an accepted fact, leads us to believe that the monera, the first organic germ and origin of life, a single cell without a cell membrane is simpler than its progeny, the amoeba. The amoeba is simpler than planeda, having a group of life cells in a circular form. Gastræa, more complex than planeda, possessing two groups of life cells and furnished with alimentary canal and organ of sense. Gastraea is simpler than acoelomi, a species of worm without blood vessels, heart or body cavity. Acoe-

lomi is more simple than coelomati, a still higher species of worm, supplied with blood-fluid and body cavity. Coelomati is simpler than invertebrata, invertebrata, than gorilla, gorilla than cretin, an animal intermediate between gorilla and man, but without articulating sound. And, lastly, cretins are simpler than articulating and conscious beings such as men.

From all these preceding facts, beginning with the simple form of nebular gases and ending with the most complex structure of man, we are led to conclude: that, as we descend step by step downward towards the beginning of manifestation of matter, we find the form becomes gradually more and more simple in its structure; again, while we ascend upward towards the supposed end of manifestation of matter such as material man, we meet with more and more complexity.

Now, let us enter from the physical into the superphysical region which eludes all our microscopic as well as telescopic observation, to that which can only be comprehended by our intellectual eye. Let us proceed from simplicity to simplicity of the rarefied stages of matter wherein we will have every opportunity of arriving at the ultimate point of Absolute Simplicity, the Unity and Oneness of Matter. Now, from the uniformity and oneness of the laws of nature, we have every reason to conclude that the hypothetical elements postulated by modern science have been evolved out of One element. Professor Richard A. Proctor affirms that "These are not elements that are elements to us but, in reality, are compounds." Balfour

Stuart says, "There was a time when space was occupied by a fluid out of which atoms were formed."

Now the question arises as to the manner in which the ninety-two different elements have been evolved out of One. The answer is: that when it is possible to change the atomic structure of common carbon into the state of diamond, through the simple process of compression, then is it not possible that the atoms of different elements have been formed through the variegated modes of combination, aggregation and agglomeration of The One Element? The spectra of some of the nebular masses prove that they are unlike the solar and stellar spectrum; but they consist simply of bright lines like the spectrum of a single element such as hydrogen, nitrogen, etc. Hence, we conclude that nebular gases first remain in space in the form of a single element until they aggregate, thereby giving use to various atoms and atomic compounds from a single nebular fluid, and become evident when they involve into grosser body of stars, because the spectra of stars exhibit a bright ground intersected with dark lines; thus, giving evidence of the existence of variegated elementary bodies within their atmosphere.

The idea of unity of elements is not a recent one. Thousands of years ago, it was well known to the ancient Hindus. They enunciated that the Material Universe has been evolved out of One element, akasha.

The time is at hand when the fanciful dreams of the mediaeval alchemists will be realized in the transmutation of the unwholesome refuse of our drains and sewers into fine gold.

"See all things together blending,
Each to all its being lending,
All on each turn depending,
Heavenly Ministers descending,
And again to Heaven uptending,
Floating, mingling, interweaving,
Rising, sinking and receiving
Each from each, while each giving
Unto each and relieving
Each—the golden pail."

—Lord Tennyson.

The unity of elements has been proven beyond the shadow of a doubt. Now, a few concrete examples showing that, on the physical plane, man is One, nay, the whole Universe is One. Anybody who does not feel at least, the brotherhood of man, aye, the very oneness of the Universe, in everyday practical life, is violating the most sacred truth. Any person who encroaches upon the laws of the state is sooner or later apprehended, he cannot go scot-free. Similarly, those who do not feel the sacred unity of Mankind, or do not practise this brotherhood in everyday life must suffer. All the suffering, misery and anguish in this world is caused by violating this most sacred law, the law of laws, the truth of truths,—this brotherhood of mankind, the very oneness of each and all. Do you not know that the whole physical Universe is One?

In the ocean, you see a wave here, a ripple there and a breaker yonder. They appear to be of different sizes,—superficially, they are different. The difference lies only in name and form,—a wave, a ripple and a breaker being mere names denoting different quantities. Do not all of them contain the same water? It is the same ocean that appears in each. The water which forms this wave, this ripple or the breaker will, after a time, form another wave, another ripple or another breaker. Nothing is constant except the constancy of change.

Just as we observe in the case of waves, so it is with the Material Universe and with our bodies which are miniature universes in themselves, governed by the same law or the self-same principle. The matter which forms the body will, after a time, compose another body. The material particles which compose my body, go into other bodies even in my lifetime.

You are taking in oxygen and sending it out converted into carbonic acid gas. This carbonic acid gas is inhaled by plants, and they in their turn set free the oxygen. That oxygen you inhale, is exhaled as carbon dioxide. The same carbon dioxide is inhaled by plants again. What inference do you draw from it? That we are even related to plants and trees as brothers. We are one with them. Their breath passes into us and our breath passes into them. They breathe into us and we breathe into them. Is it not wonderful?

"Well," said the American sage, Emerson, "Nature is the incarnation of a thought and turns to a thought again, as ice becomes water

and gas. The world is mind precipitated, and the volatile essence is forever escaping again into the state of free thought. Hence virtue and pungency of the influence on the mind of natural objects, whether inorganic or organized. Man imprisoned, man crystallized, man vegetative, speaks to man impersonated."

Feel that oneness with the plants and gardens and then:

"Throb thine with Nature's throbbing breast
And all is clear from East to West."

Let us consider it from another standpoint. The same oxygen set free by the plants goes into the lungs of your brothers; that which was in your body is in the body of your brother also. All mankind breathes the same air. In your breaths, the bodies of all mankind are One. You live upon the same earth, under the same sun, the same moon. The same atmosphere is all around us. Feel that oneness with your whole heart.

The fruits, vegetables or meats which you eat form your bodies. They are excreted and, in their excreted form, they will re-appear in the shape of vegetables and fruits. The same matter that went out of your bodies reappears as vegetables, fruits, etc., taken up again by your brothers and enters into the bodies of other people. Thus, we see that the same matter which was yours becomes your fellowman's in no time.

If you look at your skin with a microscope, you will observe small living particles coming out of your body. These are not only coming out, but similar particles are going into your body also. There is a continual exchange going

on in this world. The living particles coming out of your body are being diffused into this atmosphere and these very particles which were yours, become another's. The living microscopic particles going out of the bodies of my friends, enter my body and, vice versa.

How is smell caused? Smell is due to small living particles coming out of the objects we smell. Flowers are fragrant because they send forth living particles, and you can smell them several blocks away if the wind be not contrary. How would you smell them if they were not continually sending forth living particles of their own substance?

The state hires hounds to trace a murderer. If the body of the murderer were not sending out and diffusing into the atmosphere living particles, how could the hounds be able to trace him?

You call on a sick man, the very room smells of his sickness. Another man suffering from a contagious disease, cholera, small-pox or the plague. How do we catch contagion? The only reason is that small microscopic germs or particles coming out of the body of the sick, enter your body. Thus we catch contagion and fall sick. All this shows that physically we are One, and affect and influence each other for better or for worse.

A man has no right to fall sick. By his sickness, he is endangering the lives of his follow-men. He is responsible for his sickness to the whole world. Through his diseased body he is unconsciously sending forth germs of disease.

Thus, I have no business to fall sick not only because of my pain, but because I am responsible to the whole world. Sickness is not only a physical disease, but a moral disease as well. When you are eating or drinking, be cautious and considerate, not in the name of your bodily comfort but in the name of the good of the whole world because the world is one with you.

Again, if a man falls sick, we must attend to him not on the ground of doing a favor or conferring a boon, but for the good of the whole world, in the Name of Universal Brotherhood, and in the name of your own good. Thus it has been proved that on the physical plane, we are brothers united by the most holy bonds of common flesh and blood.

Physicians tell us that in every seven years, which is the maximum limit, every particle in our bodies is entirely renewed or replaced by new ones. Our bodies, therefore, are in a continual flux. They suffer for one another and we have no right to call them exclusively ours. What I call mine this minute, does not remain so.

Feel, with your whole heart, that you are one with your fellowman, aye, with the whole Universe. For such is the case.

We have seen that on the physical plane, the Universe is one and that man is one physically with his fellowmen. Now, we shall prove that mentally the Universe is also one; and that man is mentally one with his fellowmen.

Your hair grows, and the blood flows through your veins. What is it that makes your hair grow? Is it not the same power that makes the hair grow on your fellowman's body? Could you conceive of any difference? Is it not the same power that makes the hair grow on the body of a dog? What is it that makes the blood flow through your veins? Is it not the same power which makes the blood flow in the veins of each and all? Who makes the blood run in the veins of a lion or a bird? What is it which digests the food in your stomach? Is it not the same power that digests the food in the stomachs of each and all? Who digests the food of a man and the elephant and the plant? Is it not one and the same power, doing the same work in all of us, growing the hair, circulating the blood and digesting the food in the bodies of each man, bird and beast? If that power is the same in each, then that power must be one indivisible and ever-present power in the bodies of each and all.

O! wonder of wonders! what am I? Am I not the same power which makes the hair grow and the food digest and the blood flow? Yes, I am the one indivisible, undefinable, indestructible, power-governing and controlling all these bodes—aye, the whole universe.

Feel that you are that Omnipresent Power. Emerson sang thus, when he found that he was this omnipresent power:

"I hide in the solar glory
I am dumb in the pealing song;
I ride on the pitch of the torrent
In slumber, I am strong.

I wrote the past in characters
Of rock and fire the scroll,
The building in the corral sea,
The planting of the coal.

Time and thought are my surveyors,
They laid their courses well;
They poured the sea and baked the layers
Of granite, marl and shell."

Thus, on a mental plane, subconsciously, the whole Universe is one; and so is Man one with the Infinite, hence with his fellowman. Why feel miserable when this particular body suffers or falls sick? All those that are healthy are also yours. Feel this, and you will outdo Coue in his Coueism.

Your first duty to yourself and the race, is that you yourself be happy, healthy and at peace under all circumstances. Thus, you avoid all worry and botheration.

Now, from the psychological standpoint, or the plane of feeling, we will show that the whole Universe is One.

We have a musical instrument, say a lyre, well-adjusted, well-attuned, and opposite to this we place another equally well-adjusted stringed instrument. Now, both of these instruments are adjusted exactly alike; when you begin to play upon a string on one lyre, a similar note comes from the other instrument. When you strike a chord on one, a similar chord vibrates in the other. Why is this? Because the vibra-

tions which give the sound from one instrument reverberate in the other. The very minute you begin to feel something, your neighbor is touched immediately, to a greater or less extent.

A woman in India was once travelling a-foot. She was carrying a package on her shoulders. A man on horseback was going the same way. She said: "Brother, how far are you going?" The man replied that he was going to such and such city. She said: "Then, you are passing through my town. Won't you be kind enough to take this package on your horse. It will relieve me of the burden of carrying it on my shoulders." The man ejaculated abruptly: "No, woman, nothing doing." Hardly had he gone two hundred paces when a thought flashed on his mind: "Doubtlessly that woman is carrying jewelry and other valuables in her bundle. Why not go back and offer her the help that she asked?" And then, he argued, "The woman does not know me, I can take the package and run my horse and get out of her sight and she will never find me." With such thoughts in his mind, the man returned and said, "Lady, I shall be glad to help you carry this package, let me carry it for you on horseback." The woman said: "Mr. Man, heart to heart, though far apart, your designs have already been transmitted to my mind. The same forces that brought you back have also informed me of your intentions. So, I would rather not have you help me now." Here the evil designs of one person were transmitted to another. How could that be if both their minds were not directly connected with each other? In dramatic

performances, the actors feign all modes of feeling. Their feelings are not sincere. They weep on one side and begin to laugh on the other. When the performer begins to cry, the whole audience is moved to tears. Why is this?

Like the musical instrument, the actor's mind is set to vibrate and these vibrations reverberate in the minds of the audience. If all of you had not the same mind, if your minds were not related like the aforesaid instruments, or like the ripples and the waves are related to one another in the same ocean, that fellow-feeling would be impossible.

The law is that if one body is to act on another body, there must be continuity between the two. No force can act with a break in the law of continuity. Here the feelings of one man are transmitted to another. This would be impossible if the hearts were not connected with one another, continuously and rigidly. Take one end of the table and move it, the whole moves because this point is rigidly connected with other points. The feelings of one man could never pass on to another if there were not continuity and rigidity. This is a stern fact.

It compels you to recognize that all minds are connected with each other; as one body, so to speak, there is solidarity of thought and feeling. When you laugh, others laugh also. When a man begins to cry, other people's minds begin to get mellow and tender. All people around feel the vibrations. How could a teacher teach anything if the teacher and the pupil had not the same mind?

It is a matter of experience that when you really feel for a friend, and entertain feelings of love, kindness, benevolence and appreciation, the other man is bound to feel the vibrations though thousands of miles away. The distance makes no difference. Does it not show, that all your minds are intimately connected, and in reality are One?

How are criminals and culprits produced in this world? One man comes and wounds your feelings but that man is very strong, too strong for you. You send out against him a thought of hatred and animosity. But you cannot carry out that thought in practice, that thought of hatred you cannot put into effect. The same strong fellow wounds the feelings of another mild man. He resents it, sends out evil thoughts but cannot execute those thoughts in his own person. The strong fellow, let us suppose, hurts the feelings of say thirty, forty or a hundred men. They all suffer from one man, until there comes a time when this strong fellow approaches a very strong man, a real match for him. He is insulted very slightly by the original culprit, gets exasperated and enraged to such a degree that, without considering the weight of insult, he jumps to his feet, takes a gun into his hand and shoots him. There the original culprit is shot, and this second man is taken by the police as a criminal. The court, after investigating the matter, is surprised to find the wrath quite out of proportion to the insult inflicted. The insult is very slight but the wrath provoked in the second criminal is terrible. People begin to say, here was a

touchy fellow, a vicious man, the slightest insult provoked him to such a degree that he committed homicide. Do not such cases happen everywhere and every day?

The judge, the jury and the people and papers, are unable to explain why such wrath was provoked by such a small insult!

The Universal Truth teachings explain it this way.

On the mental plane, we have a joint stock company so to say. Joint stock companies have many shareholders and one man is the boss or the manager. Thus when the original culprit provoked your feelings you sent forth thoughts of animosity and hostility against him and there you contributed your quota, your share of wrath against the man. When the second man was insulted, he contributed his share. And so the thirtieth, the fortieth and the hundredth men contributed each their share. There came a time now, when all that was necessary was to start business. When sufficient shares were paid up, there appeared the strong man, the manager; and when this strong man was insulted by a "law of Spiritual affinity", the wrath sent forth by the first, second, twenty or hundred persons, was at once drawn to this strong man, attracted, called forth and collected in the person of this boss, this strong man who dealt out the final death blow, who shot the original culprit, and himself became the state criminal. The State will only punish the boss, the strong man, but in the sight of Divinity or Truth all who are shareholders, every one of them, are murderers. You who sent forth thoughts of

animosity or hatred are to blame just as much as the man who committed the murder.

He who hates his fellowman is just as much a murderer, as the man who commits actual murder.

People who commit murder are oftentimes exasperated quite out of proportion to the insult. The reason is that it is not the personal wrath only which is provoked, it is the wrath of your brethren also which comes up to you and takes hold of you and you become mad. You become possessed by the wrath of your fellows who have been slightly insulted by the culprit. This is the ghost, this is the demon that takes possession; then, under this possession, you are exasperated and intoxicated, deal out the death blow. People begin to wonder why the wrath provoked was quite out of proportion to the insult. In such manner, are your murderers produced.

How are the heroes produced? How are the saviours produced? During the French Revolution, after a reign of terror, the people wanted a man who might carry matters with an iron hand, who might keep the mob under control. Each wanted to control the mob, but none of them had the power to do it. Now, the desire on the part of each and all was to get somebody who would control the revolting people. What occurred? All these desires took shape in the body of Napoleon who appeared on the scene just where he was needed; not before nor after, but at the opportune moment, he was created in the subconscious realm of the French Populacy.

In like manner, the teacher, like the hero, appears when the disciple is ready for the expansion of his soul consciousness.

Why do heroes possess power of the thousands; nay, even of millions? This is a psychological question on which psychology is neutral.

An example of this power was seen wherein Napoleon, single-handed, met an army coming to capture him. He approached the army directly and said, "Avaunt." The army stood before him, obedient to his command, and wilted before his personality.

"Necessity is the mother of invention," on the physical plane. So, upon the psychic plane are gathered the accumulations of the thoughts of the many thousands, and causal personalities are born to fit the gap of necessity.

In such manner, Napoleon's individuality had built into itself, the power of thousands to operate through him for the benefit of the whole. However, no hero has in Truth the privilege of entertaining any thought of self-aggrandizement. Hero, if you possess the power of millions, and the thought of millions, you are millions because the thoughts of millions find expression through your body. Where are the especially-born divine personalities when we are but instruments through which the unseen forces of Nature operate?

Today Mahatma Gandhi is leading the destinies of Hindustan. His word is law, people flock to him by hundreds of thousands. Why? Through him, are the thoughts of millions finding expression. People love him because he is thinking their thoughts. To love means to think

in the same manner as the loved.

So, also, came Shakespeare when he was needed. The people desired dramas. They had a mania for the stage. In Shakespeare, were embodied people's minds and thoughts.

Great men never appear alone. Along with Shakespeare, we have a whole galaxy of bright persons and philosophers, Marlow, Beaumont and Fletcher, together with many others. Before Shakespeare, was a whole reign of literature of the same kind. The thoughts of the people are sent forth in a particular direction and all such thoughts, by a law of chemical affinity, assemble in one body. There you have your Shakespeare. Thus, you see that Shakespeare and our silver-tongued speakers who can hold in awe big audiences; one man who can control millions, like Gandhi; one man who can bring energy and action into millions, is the product of the thoughts of the people of his time. This could not be were it not that the thoughts of millions could not collect or accumulate into different bodies. The world's Shakespeares, Napoleons, Gandhis and Christs, are mankind's own creation. Your emotions and your thoughts become their emotions and their thoughts.

Thus, upon the psychological plane, the whole of mankind is One. Nay, the whole Universe is One.

We are now approaching another plane. In the deep sleep state, the whole world is One. Sleep is a great leveller. The prince and the pauper, the one sleeping on velvet cushions covered by magnificent sheets; and the other

lying down in the streets; these are in the same state. Wherein lies the difference between the two?

In the deep sleep state, all are One. All minds and feelings which live in the dreamland are all One. In the wakeful state, our bodies are all One, only each mind dwelling in objectivity.

Now, let us consider the true Reality, Divinity. There is no room for language or any expression of difference. There, even the words, "ripple" or "wave" cannot apply. All is the One.

He is the One without the second; He is the Omnipotent, the Absolute Existence, the Absolute Consciousness, the Absolute Bliss. You are not a part of God; there is no division in Truth. You are the entire Truth here and now, "the same yesterday, today and forever."

Now, let us summarize. Science shows that this particular body which you call yourself, is One; the toes of the feet are connected with the heel which is connected with other parts of the body; and there being the law of continuity running through all the particles of your body. Your body is one, indivisible whole. On this ground, you see that it is only one power, the Atman, the Reality, the Divinity which fills the head as well as the feet. The same self pervades the feet and the hands.

Different objects in this world are so related to each other that, if by the side of the most undeveloped protoplasm, we place a higher form of protoplasm and next to that, we place the next higher form, and so on, if we could ar-

range in this universe everything in its right order, we would find a continuity running through every object in this Universe. The whole world is held up by this most inviolable continuity. This being true, the whole universe is a single and indivisible body. As it is with man's body, the one self pervading the ears as well as the feet, so it is in this whole Universe which is also a single continuous body. You must believe One Self or Atman filling or permeating the minutest microbe, as well as the highest angel. Thus, the Self or Atman of the highest angel is the same as the Self or Atman of the most insignificant worm. Thus, from the standpoint of Reality, the whole Universe is One indivisible whole.

If you want to keep yourself above misery and make yourself happy, realize and feel the Oneness with each and all. Realize your unity with the plants and flowers, with the rocks and rivers, and above all, be one with your fellow-man.

Says Tennyson:

"Flower in the crannied wall
Little flower—but, if I could understand
What you are, root and all, and all in all,
I should know what God and Man is."

Your experience will prove to you, and your practice will show you that when you feel and realize Unity, when you concentrate your mind upon this truth, everybody around you is bound to come and help you. Whenever you feel an itching sensation, the hand at once goes to that part of your body to relieve you. If you realize

that the self or the true nature of yourself is the same as the Self or Atman of your fellowman, and related to you as your own true Self, then in like manner, when you are in need, your fellows will at once come to your aid. This is an experimented and proved fact. It never fails. You may also test it.

Lo! the trees of the wood are my next of kin,
And the rocks alive with what beats in me;
The clay is my flesh and the fox my skin,
I am fierce with the gadfly and sweet with the bee,
The flower is naught but the bloom of my love,
And the waters run down in the tunes I dream,
The sun is my flower uphung above,
I flash with the lightning, with falcons scream.
I cannot die, though forever death
Weave back and fro in the warp of me.
I was never born, yet my births of breath
Are as many as waves on the sleepless sea.
My breath doth make the flowers fragrant,
My eyebeams cause the sun's bright light.
The sunset mirrors my cheek's rose blushes.
My aching love holds stars so tight.
My beauteous hair, the fresh green trees,
What giant strength! My bones are mountains,
O, joy! the fairy world my bride.
Nay, talk no difference, wonder of wonders,
Myself the bridegroom and I the bride.

—Sat Sri Akal.

I am the Unseen Spirit which informs
All subtle essence! I flame in fire,
I shine in Sun and Moon, planets and stars!
I blow with the winds, roll with the waves!
I am the man and woman, youth and maid!
The babe new-born, the withered ancient propped
Upon his staff! I am whatever is—
The black bee and the tiger and the fish,
The green bird with red eyes, the tree, the grass,
The cloud that hath the lightning in its womb,
The seasons and the seas! In Me they are,
In Me, begin and end.
—Sir Edwin Arnold, Translator.

We are responsible for the health and the character of mankind, of animals and of plants. These inferior beings use the products which man generates. Their psychic nature is derived from man's castoff psychic clothes, so to say.

The character of a dog depends upon his master. The ferocity of a tiger, the voracity and the sloth of the dog, the treachery of the serpent, all depend upon man. Man is the responsible being in Nature, and has power to govern himself and all lowlier creatures which look to him for guidance. If man's thoughts are pure, the nature of all below him will change.

We talk about the faults of nature, not realizing the extent of our responsibility for them; and wonder why "God" does not remedy them when we, ourselves, are His negligent ministers. From the impurity of thoughts, also arise epidemics of disease, animal and plant epidemics, earthquakes and floods. These are the final results of the impurity of men's

thoughts. Let Man, then, realize this responsibility and never think in any other terms than those of genuine Universal Love for each and all.

For Thinkers

The individual begins with ignorance and persists in ignorance for a long time. Acutely conscious of himself, he sees the ego as the cause and the whole meaning of life, being oblivious of the Divine.

Man sees himself as the doer. He does not see that all the workings of existence, including his own internal and external activities, are the workings of one Universal Nature, and nothing else.

Man sees himself as the enjoyer of work and imagines that for him all exists and that Nature ought to satisfy and obey his personal will. He does not see that She is not at all concerned with satisfying him, not at all careful of his will, but obeys a higher Universal Will, seeking to satisfy a Godhead which transcends her and her works and creations. His fruit, his will and his satisfactions are hers, not his; and Nature offers them at every moment as a sacrifice to the Divine whose purpose in her, she makes all this the covert instrumentation. It is the will of the Divine that is being done through Nature.

Then, how can man perceive rightly and truthfully who is the actual worker? That perception can come only when he perceives that the self in him and the self in others is One

Being. This self is something higher than the ego, is an infinite, an impersonal, a Universal Existance in whom all live, and move, and have being; and that all cosmic forces to whom he offers his homage are forms of one infinite Godhead.

When, again, man knows all this limited and limiting conception of that one Godhead, he perceives him to be the supreme and ineffable Deity, who is at once the finite and the infinite, the one self and the many; beyond Nature, though manifesting himself through Nature; being beyond limitation by qualities, though formulating the power of His being through infinite quality.

This is the Purushottama, Transcendental Divinity to whom everything is to be offered, not for any transient personal fruit of works, but for the soul's possession of God and in order to live in harmony and union with the Divine.

In other words, man's way to liberation and perfection lies through an ever-increasing impersonality. The more man opens himself to the impersonal and the Infinite, to that which is pure and high, to One common in all things and beings, the impersonal and infinite in Nature, the impersonal and the infinite in life, to the impersonal and infinite in his own subjectivity, the less he is bound to his ego by the circle of the finite; the more he feels a sense of largeness, peace and pure happiness. The pleasure, the joy, the satisfaction which the finite, by itself, can give, or the ego in its own right attain, are transitory, petty and insecure.

To see all beings in this Divine self in us, is the first spiritual necessity. It is this knowledge which raises the souls out of egotistic ignorance, its works and results. To live in it, is to acquire peace and a firm spiritual foundation.

The goal of life is to possess a self-completing union with Divinity; and it is not merely a self-extinguishing emergence in the Impersonal.

The many are only manifestation of the One; therefore, true because the ideas are eternal.

To raise our whole existence to the Divine Being, to dwell in Him, to be at one with Him, unify our consciousness with Him, to make our fragmentary nature a reflection of His perfect nature, to be inspired in our thougts and senses wholly by the Divine knowledge, to be moved in will and action utterly and faultlessly by the Divine Will, to lose desire in His love and delight, is man's perfection. Such attainment is that which all the bibles of the world have as their purpose.

To be made One Self with GOD above and GOD in man and GOD in the world, is the sense of liberation, and is the secret of perfection. Every great man who rises above the average level, rises by that very fact over common humanity. Such a man is a living assurance of our Divine possibilities, a promise of the Godhead, a glow of the Divine light and a breath of the Divine power. This is knowledge; and knowledge is the consciousness of Unity with the Divine One.

Everything is put out from latency. Nothing is brought into existence. Only that which was, can be; not that which was not. That which is cannot perish, as it can only lose itself.

All is eternal in the eternal spirit.

What was from of old? The Spirit.

What is alone? The Spirit.

What shall be forever? The Spirit.

All that is in space and time, is He; and whatever may be beyond space and time, that too is He. Why should we believe this? Because of the eternal and invariable unity which gives permanence to the variability of the many. The whole of matter never changes by increasing or diminishing although its component parts are continually shifting. So it is with all the energy in the world; so it is with the Spirit.

Matter is only so much mobile energy, vibrating intensely into form.

Energy is only so much spirit manifesting the motion that we call energy.

Spirit is Force, Spirit Existence. Matter and energy are only motions in Spirit. Force and existence made one in Bliss. This is the eternal reality of things. But that Force is not motion. It is knowledge or Idea. Knowledge is the source of motion, and not motion, of knowledge.

The Spirit, therefore, is all. It is alone. Idea or Force, Existence, Bliss are only its triune manifestations; existence implying idea which is force; force or idea implying bliss.

Sat—Chit—Anand

The Spirit manifest as intelligence is the basis of the world. Spirit as existence, as Sat, is One; as Intelligence, or Chit, it multiplies itself without ceasing to be One. We see that tree and say, "Here is a material thing." But if we ask how the tree came into existence, we must say that it grew, or evolved out of the seed. However, growth or evolution is only a term describing the sequence in a process. It does not explain the origin or account for the process itself.

Why should the seed produce a tree, and not some other form of existence? The answer is, "Because, that is its nature."

But why is that its nature? Why should it not be its nature to produce some other form of existence or some other kind of tree? "That is the law," is the answer.

But why is it the law? The only answer is that it is so because it is so that it happens; why, no man can say because the finite cannot know the infinite.

In reality, when we speak of Law, we speak of an idea. Nowhere can we lay our hands on an object, a visible force or discernible momentum and say, "Here is an entity called Law or Nature."

The seed evolves a tree because tree is the idea involved in the seed. It is a process of manifestation in form, not a creation.

If there were no insistent idea, we should have a world of chances and freaks, not a world of law.

There would be no such idea as the nature of things, if there were not an originating and ordering intelligence, manifesting a particular idea in form. The form varies, is born and perishes but the idea is eternal. The form is the manifestation or appearance; the idea is the truth. The form is the phenomenon; the idea is the reality.

Therefore, in all things the Hindu thinker sees the stress of the hidden Spirit. He sees it as the Universal Intelligence conscious in things, unconscious and active in things inert. This is what the West calls Nature.

The tree does not, and cannot, shape itself. The stress of the hidden intelligence shapes it. It is in the seed of man and in that little particle of matter, carries habit, character, types of emotion into the unborn child. Therefore, heredity is true but, if Universal Intelligence were not concealed in the seed, heredity would be false, inexplicable and impossible.

We see the same stress in the mind, heart and body of man, because the hidden spirit urges Himself on the body, stamps Himself on it, expresses himself in it and formulates the individuality of the man, thus developing distinct and conscious idea in varying types which become you and me. Hence, no two faces, no two expressions, no two thumb-impressions, are entirely alike. Every part of the body, in some way or other, expresses the man. The stress of the Spirit shows itself in the mind and in the heart.

Therefore, men, families, nations have individualities which run into particular habits of

thought and feeling, resulting in their being alike, yet still dissimilar. Therefore, men effect and react on each other not only physically, but spiritually, intellectually and morally because there is One Self in all creatures expressing this self in various ideas and forms variously suitable to the idea.

The stress of the hidden spirit expresses itself again in events and in the majestic course of the world. This is the Zeitgeist. This is the purpose that runs through the progress of the centuries, the changes of the forms; this is that which makes evolution possible; and provides evolution with a way, means and a goal. This is He who, from years sempiternal has ordered perfectly all things.

Man may help or man may resist but the Zeitgeist works, shapes, overbears and insists.

The many are only myriad manifestations of the One and, therefore, true because ideas are eternal and, having manifested, must have manifested before, and will manifest again. The many are eternal in the One, only they are sometimes manifest and sometimes unmanifest.

From one point, the One and the Many are eternally and essentially the same; yet, from one another, the idea in its manifestation is eternally different from the Intelligence in which it manifests.

If Unity is eternal and unchangeable, duality is persistently recurrent.

The Spirit is infinite, illimitable, eternal and infinite, illimitable and eternal in its stress towards manifestation, filling endless space with innumerable existences.

For Children

Once, upon a time, a governor came to a certain king, under the Mohamedan rule; the king honored the governor very much on account of his religious pretentions and wanted to examine his capabilities.

Kings are often spiritually poor. This king was not a scholar himself but the following questions were suggested to him by some one else in order to examine the Governor that he might become governor.

"Where does God sit? In which direction does God keep his face. What does he do?"

The king told the governor if he could answer the questions, he would be promoted. The governor knew how to humor and flatter the king by praising him and finally asked him for an interval of eight days in which to give answers to these questions.

For eight days, he went on thinking and fretting but could come to no conclusion.

"How could he answer to the king's satisfaction?"

Finally, the eighth day came but answers to the questions did not come. He was sick in bed on account of the nervous breakdown through worries, anxieties and fretting about the answering of the king's questions.

The governor's servant approached him and wanted to know what was troubling him. The governor gruffly ordered his good servant away by these words: "Off with you! Do not bother me. I am about to die." However, the servant

still insisted, saying: "Please let me know what ails you. I prefer to die rather than that you should be subjected to any pain."

The governor explained his plight to the servant who, though lowly in spirit, knew the answers to the questions proposed. He had no degrees from the college yet he had the direct perception of the truth within himself. He asked his master to send him to the king to answer all the questions for him.

The governor hesitated to do this. The hesitation was of short duration for just at this moment, a messenger of the king approached, which made the governor tremble. So, finally, he let the servant go. Now this servant was a Pandit, a man who had the inner realization of the spirit within.

The Pandit approached the king boldly and fearlessly and said: "Your Majesty, what is it that you want."

The king said, "Could you answer the questions given to your master?"

The Pandit said, "I will answer them but you know that he who answers them is a teacher and he who asks is the pupil, according to the usage. I expect you to yield your seat of honor to me, and seat yourself at my feet."

So the king gave him some beautiful clothes to put on and had him seated on the throne while he himself sat down upon the steps of the throne.

But the king said, "There is one thing more, —if your answers are not satisfactory to me, I will kill you."

The Pandit said, "Of course, that has been understood by me from the first."

So the first question, "Where does God sit?" was given by the king.

If the question had been answered literally, the king would not have understood it, so he was asked by the Pandit, "Bring me a cow."

A cow was brought and the Pandit asked, "Does the cow have any milk?"

The king said, "Yes, of course."

"Where does the milk sit?"

"In the udder," answered the king.

"That is wrong," said the Pandit. "The milk pervades the whole cow. Let the cow go."

Then some milk was brought.

"Where is the butter?" asked the Pandit; "Is the butter present in the milk?"

The king said, "It is."

"But where is it?" said the Pandit. "Let me know."

The king said, "I am sure the butter is in the milk. I cannot see it. I shall have to churn the milk to get the butter."

The Pandit said, "God is everwhere present throughout the whole universe. Just as the butter is everywhere present in the milk, the milk

everywhere present in the cow, and in order to get the milk, you must milk the cow, just so, in order to realize God, you must milk your own heart."

The man said, "Are you answered, O King," and the king said, "Yes it is right."

Now, all those people who said that God was living in the seventh or eighth heaven, fell in the estimation of the king.

Then came the next question: "In which direction does God look, to the East, to the West, to the North or to the South?" This was also very queer.

People had been thinking God to be a person having personal qualities.

The Pandit directed, "All right, bring a candle."

The candle was brought and lighted, placed in a quiet place where there was no wind, and he showed the king that the light did not favor any one particular direction, the North, the South, the East or the West but was everywhere equal and alike. The king observed, and was satisfied. Similarly God is the candle in your heart, faces in all directions alike, favoring none, rejecting none.

The third and last question came, "What does God do?"

The Pandit said, "All right, go and bring the governor."

When his master came, the governor was astonished to find the servant seated on the king's throne. The governor was directed by the Pandit to sit at the place that the Pandit was to occupy, and the king to sit in the governor's place. He, himself, occupied the king's throne. "This," the Pandit said, is continually being done in the world; one family rising in the ascendancy, then becoming unknown and another taking its place. For a time, one man highly honored, then another takes his place. So it is from day to day, year after year. In this world, changes are going on all the time."

And from that day, the Pandit was made the governor.

"As fire is contained in all timber, and butter in all milk,
So the light of God is contained in everything high and low;
He is in the heart of all living things.
O saints, He is contained in every heart.
He filleth all space;
He pervadeth sea and land.
The true Guru hath dispelled all my doubts;
Nanak singeth the praises of the ocean of excellencies.
The Omnipresent is contained in all things, though ever distinct from them."

—Sat Sri Akal.

"MAN KNOW THYSELF"

UNITY

CHAPTER II.

Unity is the eternal truth of things; and diversity, a play of the unity. The sense of unity has, therefore, been termed knowledge; and the sense of diversity, ignorance.

There is nothing false in diversity except when diversity becomes separated from the sense of its true and eternal unity. As waves are parts of the sea, so the many in the universe may be called parts of the universal Brahman, God. In reality, all diversities of Unity are frontal or superficial appearances as each wave appears in the sea caused by the movement of the sea.

As objects in the universe are really different superficial appearances, so each individual soul is all Brahman, regarding itself and the world from a center of cosmic consciousness.

God is the one constant and eternal reality; being the same yesterday, today and forever. He is One because there is nothing else besides Him; He is all existence and all non-existence. He is constant or unmoving because motion implies the changing in space and in time; because God is beyond time and space. He is immutable. God possesses eternally in Himself all that is, has been or ever can be; and, therefore, He does not increase or diminish.

God is beyond causality and relativity. Therefore, there is no change of relations in His being.

The world is a cyclic movement of the divine consciousness in space and time, pursuing law and, in a sense, having for its object progression. The world exists by motion. It would be dissolved in cessation of movement. However, the basis of its movement is not material; it is energy of active consciousness which, through its motion and multiplication in different principles, different in appearances but the same in essence, creates oppositions of unity by multiplicity in divisions of time and space relations, and groupings of circumstance and causality. These are all real in consciousness; but are only symbolic of Supreme Being, being similar somewhat to the imaginations of the creative mind which is true representation of itself, yet not quite real in comparison with itself nor real with a modified kind of reality.

That which creates the universe is a power infinitely more puissant, swift and unfettered than mind in the mental consciousness. It is pure omnipotent self-awareness of the absolute, unbound by any law of relativity.

The motion of the world works under the government of perpetual stability. Change represents the constant shifting of apparent relations in an eternal immutability. If the One is pre-eminently real, the others, the many, are not the less real.

The world is not a figment of the mind.

Creation is not the making of something out of nothing, nor the making of one thing out of another; but creation is a self-projection of God into the conditions of space and time. Creation is a becoming in terms and forms of conscious existence, but is not a making.

God, as the Absolute or the Universal, has the power of standing back from itself in relativity and conceiving by a subordinant movement of consciousness while the individual conception is but relative to the universal, different from the Absolute. Without this separate movement, the individual would always tend to lose itself in the Universal, and the relative disappear into the Absolute.

The individual may regard himself as eternally different from the One, or as eternally one with It, yet different. Also, he may go back in his consciousness entirely to the pure identity. But man can never regard himself as independent of some kind of Unity for such a view would correspond to no conceivable truth in the universe. These three attitudes correspond to three truths of the Divinity, Brahman, which are simultaneously valid and no one of them entirely true without the others as complements. The co-existence of these three attitudes, difficult of conception to the logical intellect, can be experienced by identity in consciousness with Brahman.

Even in asserting oneness, we must remember that Brahman is beyond our mental distinctions. It is not of thought that discriminates but it is of Being which is absolute and infinite, escaping discrimination.

Our consciousness is representative and symbolic. It cannot conceive a thing in itself, except by negation in a sort of void by emptying it of all that it seems to contain in the universal. But the Absolute is not a void nor negation. It is all that is here in time and beyond time.

In all the relations with God, the secret basis is oneness, not multiplicity. Oneness constitutes and upholds the multiplicity; multiplicity does not constitute and uphold the oneness. Therefore, we must conceive ourselves as Oneness, and the essential nature of being; multiplicity being a representation of self, and a becoming.

We must conceive Brahman, God, as being the One Self of all; and then return upon the many as becomings of the One Being. But both the self and the becomings are Brahman. We cannot regard the one as Brahman and the others as unreal and not Brahman. Both are real, the one as a constituant and comprehensive whole; the others being of a derivative and dependent reality. Brahman representing itself in the universe as the stable immutable existence called "Sat" which is God, Spirit, Purusha; Braham representing itself as the motional by its power of active consciousness, called "Chit" which is Nature, Force or World-Principle. The play of these two principles is the life of the universe. In extension, Brahman represents itself as formative nature, the universal mother of things appearing to us first as matter known as Prethivi, the earth-principle. Brahman in matter or physical being represents itself as the universal life-power which moves as a dynamic energy called Prana and presides effectively over all arrangements and formations.

Universal Life, involved in matter, establishes a septuple consciousness; and the action of Prana, the dynamic energy, on the matrix of

things evolves out of the universal life, different forms, serving as a basis for all evolutions.

Consciousness is not simple nor homogeneous, it is septuple. That is to say, it constitutes itself into seven forms or grades of conscious activity, descending from pure being to physical being. These activities create the worlds, determine and constitute all becomings.

There are, then, seven constituents of the active consciousness called Chit active in the universe, and we are continuously aware of three of the elements in our being, those of mind, life and body. These make for us a divided and mutable existence, constituting a condition of unstable harmony and working through strife between positive and negative forces from birth to death, opposite poles.

For all life is a constant birth or becoming. All birth entails constant death or dissolution of that which has become, in order that it may change into a new becoming. Therefore, this state of existence is called death, Mrityu, which must be passed through and transcended ultimately. For this life is not the whole of our being and, therefore, not our pure being. We have a superconscious existence which has also three constituents, namely: *Sat; Chip-Tapas;* and *Ananda.*

Sat is the essence of our being, pure, infinite and undivided as opposed to this divisible being which founds itself on the constant changeableness of physical substance. Sat is the divine counterpart of physical substance.

Chit-Tapas is pure energy of consciousness, free in rest or in its action, sovereign in its will,

as opposed to the hampered dynamic energies of Prana which, feeding upon physical substances, are dependent on, and limited by, their sustenance. Tapas is the divine counterpart of this lower nervous, or vital, energy.

Ananda is beautitude, the bliss of pure conscious existence and energy as opposed to the life of the sensations and emotions which are at the mercy of the outward touches of life and matter with their positive and negative reactions of joy and grief, pleasure and pain. Ananda is the higher existence, proper to the divine Sachchidananda; is the divine counterpart of the lower sensational and emotional being; is unified and self-existent, not confused by the figures of birth and death. Therefore, it is called Amritam, Immortality, as it is the final goal to be attained and the felicity to be enjoyed when we have transcended the state of death.

This higher divine is linked to the lower mortal existence in the causal idea. It is not the abstract mental idea but the supramental real idea. It is the consciousness, force and delight of being precipitated into a comprehensive and discriminative awareness of all the truths and powers of its own existence. It carries in its self-knowledge the will of self-manifestation, the power of all its potentialities and the power of all its forms. It is the power that acts and effectuates as well as being knowledge, the master of its own action. It is the supramental knowledge-will, Vijnana.

Ananda linked to the lower mortal existence by the causal idea, supporting and secretly

guiding the confused activities of the mind, life and body, ensures and compels the right arrangement of the universe. It is called Truth because it represents by direct vision the truth of things both inclusive and independent of their appearances; the Right or the Law because, containing in itself, the effective power of Chit, active consciousness, it works out all things according to their nature in perfect knowledge and prevision. It is the Vast, because it is in nature of an infinite cosmic intelligence comprehensive of all particular activities.

Vijnana, Knowledge-Will, as the Truth, leads the divided consciousness back to the One. It also sees the truth of things in the multiplicity. Vijnana is the divine counterpart of the lower divided intelligence.

These seven powers of Chit are spoken of by the Aryan forefathers as the Waters, imaged as currents flowing into or receding out of the general sea of consciousness in the human being, (ocean of the heart). They are all coexistent in the universe eternally and inseparably but capable of being involved and remanifested in each other; they are actually involved in physical nature and must, necessarily, evolve out of it. They can be returned into pure infinite being and can, again, be manifested out of It.

The infolding and unfolding of the One in the many, the many in the One is, therefore, the law of the eternally recurrent cosmic cycles.

Brahman must be perceived and understood comprehensively as both the mobile and the

immobile; as eternal and immutable spirit; being in all the changing manifestations of universe and relativity. We must perceive and understand all things in space and in time; in the far and in the near; in the immemorial past, in the immediate present and in the infinite future; with all their contents and happenings, through the One Brahman, We must perceive and understand Brahman as that which exceeds, contains and supports all individual things and the universe.

Brahman transcends time, space and causality.

Brahman also lives in and possesses the universe and all it contains. This is the transcendental, universal and individual Brahman Lord, continent and indwelling spirit; the final satisfaction of all our seeking for knowledge.

The realization of Brahman is the state of perfection and the becoming one with our immortality.

GOD WITHIN

CHAPTER III.

The entire realm of Nature is pervaded by a Spirit that rules, regulates and shapes it everywhere. From the electron to the highest organism in the Universe, all are permeated by this Spirit, and have their life and being in Him. The more devoted, earnest and sincere the worshipper, the greater nearness he attains in his interview and the closer relation he shall gain with the Deity. "He attains to the reality of God in proportion as he comprehends the Nature of God."

Man has three mental principles or sub-divisions of mind. First: there is that which is known as the instinctive mind, which is the storehouse of all animal passions and desires. Passions of hate, envy, jealosy, all have their foundation in this part of our nature. Second: there is the intellect or reasoning faculty by which we discriminate truth from falsehood. And third: the highest principle is the Spiritual mind which is the source of inspiration, genius and spirituality. It is from this part of our nature that all our noblest thoughts flow. True religious feeling, love, mercy, knowledge and justice, all flow from this spiritual mind. The knowledge of the great truths of Nature also reach us through this channel. Our deepest emotional feelings of love and devotion, which bring us nearer to God, flow from this source. The deep feelings which enliven our nature and

have inspired the works of the best poets and writers of the world, have invariably emanated from the spiritual mind. By the use of this part of our nature, we realize our true kinship and one-ness and at-one-ment with the Divinity. With the proper unfoldment of his spiritual mind man will realize that he is possessed of the Absolute, nay, is That himself. We are in closest touch with all that has proceeded from the Absolute. The matter of which our bodies are made is in touch with all matter, as we draw upon it throughout our life, and just as the vital force used by us is in touch with all energy, so our mind is in touch with all mind-substance. Each ego is a center of consciousness in this great ocean of Spirit, and *each is the real self*. With the expansion of man's real self, which comes through unfoldment, man will find that the *whole Universe* is his home, and he will experience a sense of greatness and broadness hitherto unknown and undreamed. The study of the human mind has unfolded to us the wonderful nature of the latent powers of the soul.

"Know thyself" is no idle charge or flimsy phantom. If a man knows not his own soul, which is the nearest thing to him, what is the use of his claiming to know others? From his own creation man comes to know God's existence. There is something in him that wills to transcend the limitations of the body. From the wonders of his bodily frame, he comes to know God's power and wisdom, and from the ample provisions made for his various needs, God's love. Self-knowledge is therefore a key

to God-knowledge. The mode of existence of man's soul gives some insight into God's mode of existence. Both God and the soul are invisible, indivisible, unconfined by space and time, and outside the categories of quality and quantity, nor can the idea of shape, color or size be attached to God and the soul.

People find it hard to form an idea or to conceive such realities as are devoid of quality and quantity, but a similar difficulty attached to the conception of our everyday emotions such as anger, pain, pleasure or love. They are not concepts and cannot be cognized by the senses, whereas quality and quantity are sense concepts. In conceiving of the ultimate Reality, of Divinity, we find ourselves in a region in which sense concepts bear no part.

We learn that all the powers of the human soul are developed by means of concentration, which results from the mind being focused upon a certain subject or object and being held there for a time. This focusing of the mind brings will power to a center. Mind is concentrated because the will is focused upon a certain object. The history of the discoveries of Science will reveal the fact that all discoveries were made by men of deep insight at a time of intense concentration, when the discoverer forgot his personality and sunk himself in the desired result. It was at such moments of deep absorption that the desired truth flashed upon the mind of the discoverer. Meanwhile the discoverer placed himself in an attitude of receptivity, making himself free from all kinds of thoughts, and allowing the inner Spirit to cast its in-

fluence freely. He opened the windows of his soul to the light coming from within, and it was in this passive attitude that the desired truth dawned upon his mind. (What we call genius is the result of deep concentration.)

When the rays of the physical Sun are focused at a point, their intensity increases and the heat is sufficient to burn a piece of wood or evaporate water. The same is true of the human mind. If the rays of the Spiritual Sun are allowed to focus themselves upon the glass of the mind, they enable us to achieve results which are simply marvelous. The law for the religious man and the scientist is the same. Both receive their light from the same source and by the same means, though they differ in the use which they make of this light. The scientist uses the light thus received, for the study of external nature or phenomena while the religious man uses it for the illumination of his Spiritual Self, and the attainment of heavenly bliss, which is his salvation.

The religious man knows that all things which are useful to his welfare will of themselves gravitate to him if he learns the art of assuming a receptive attitude to the Divine blessings. He seeks first "the Kingdom of Heaven and its righteousness" and all other things are added unto him, and this is the law. Learn to walk with God and all Nature will yield to your earnest wishes as easily as a tender mother yields to the wishes of her innocent child. Man has dwarfed his nature by setting his affections on the things of matter and confining his mind to the objects of the

senses. He has stunted his progress by identifying himself with the material things of this world.

Great souls of realization, everywhere, have said: "Thy will is ever sweet to me. Nanak only wants the wealth of Thy Name." Christ said the same thing, "Thy will be done." "Great souls," says Carlyle, "are always loyally submissive to what is over them; only small, mean souls are otherwise."

The method of present day science is a method of abstraction. Facts of Nature are studied in an isolated fashion which vitiates the conclusion. One side of the fact is seen. Change the position and a mere glance at the other side will change the conclusion. The knowledge of the intuitive faculty and cosmic consciousness when fully understood by man will revolutionize the entire range of human thought, and will enable man to gain a much wider dominion over Nature than he holds at present. That such knowledge has been in the possession of all great leaders of faith is evidenced by their lives and works. But miracles do not prove a truth, they only show that there are natural effects of exceptional causes. The people who worked them realized their oneness with the Source of all Wisdom and Power.

When we grow in spiritual power we will realize that these feats can be performed by every one who puts himself in that relation to Divinity. All growth is from within. Plants, animals and men all grow from within. Life is sustained by the drawing in of congenial matter and by the expulsion of foreign matter. The

law that "like attracts like" is found in all nature. Our mind always attracts those thoughts which are akin to our own and resists or repels those which are opposed to our mental constitution. The law is working throughout the Universe whether we are conscious of it or not. The mental atmosphere all around us is full of all sorts of thought forces from which we attract only those which are akin to our own nature. If you are gloomy, sad, full of worry and vexation, you are sure to attract similar thoughts from the astral world around you, which will tend to make you sadder and more gloomy. On the contrary if you are confident, hopeful and cheerful, you will attract similar thoughts from the astral atmosphere, and your confidence and cheerfulness will be enhanced day by day. All elements necessary for your success will gravitate to you of themselves. That is the meaning of returning good for evil. The Buddha said, "If a man foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me; the fragrance of goodness always comes to me, and the harmful air of evil goes to him." By ceasing to return evil, we shall cease to harbor revenge in our minds, and will not attract evil thoughts from the astral atmosphere.

This being the law of our growth, nothing is more useful in building up character, than harmony with a power, which is the source of all wisdom and strength, and is our own dear Self, the Divinity in each and all. "The Kingdom of God cometh not with observation. Neither

shall they say, lo here nor lo there. For lo, the Kingdom of Heaven is within you." The more we come in touch with this Kingdom within us the happier our lives become. The more we recede from this, the more narrow, gloomy, dark and limited we become. The Universe finds its correct interpreter in a truly enlightened soul, who sees things in their right relation, and reads all workings of nature in their true connection. He sees the whole, and not a part, and interprets the part with a knowledge applicable to the whole. He sees that the Spiritual law governs the world, and that what we see as material forces are simply spiritual forces working on the plane of matter, so he does not think of anything which is not conducive to the good of the whole. He knows that any benefit which accrues to him at the expense of others is of no benefit, but a distinct loss. He does not deceive or cheat his fellowman for his personal good, as he has learned that any wrong done to his brother will be a wrong to his own self, because the Self of his fellowman and his own blessed Self is One. Every cup of water wrested from the hand of his brother is as a cup of poison, and every morsel of food snatched from his fellowman is like a potion of arsenic. He will love all beings and devote his efforts to the welfare of the whole. This is true democracy and comes to man when he realizes his relation with the indwelling Spirit, and completely identifies himself with that Spirit. Try to make the world safe for this kind of democracy.

Men often say that they have a Soul, but most

of them know nothing of this, and cannot realize anything about the most essential part of their existence. Through the opening of Spiritual Consciousness, a wonderful truth, never yet experienced by the average man, is brought home, that he is a soul, rather than that he possesses a soul. Man realizes that he is an immortal, spiritual being. This knowledge does not come to him as a matter of faith, hope, or religious belief. It comes as consciousness, a direct knowing—beyond the possibility of intellectual reasoning. It cannot be explained in any words to a man who has not himself experienced it, as we cannot explain sugar to a man, who has never tasted it.

With the coming of this knowledge, fear of death, worry of life, feelings of regret and grief cease forever. Man's mental constitution is altogether changed and he becomes a new being. Time has no meaning to him. Distance ceases to appall him, for all eternity is now open. Lord Tennyson relates a strange experience of this knowledge in the following words:

"This has often come upon me through repeating my own name to myself silently, till all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state, but the clearest of the clearest, surest of the surest, utterly beyond words; here death was almost a laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life."

This consciousness comes to man by meditating upon the real self in communion. Centered in the Absolute, he traces his kinship with the whole of creation. When the soul is

elevated, it sets right all other connections of itself. Man needs no external force to restrain him from evil doing, as he naturally shuns evil.

Attempts have been made to construct society on the basis of utilitarian morality. The propounders of this system believe that men can be good and wise without being spiritual; that morality can work without the aid of spirituality. To attempt to develop morality without the help of spirituality is to do away with the fountain-head from which all goodness springs. It is to make a map of a stream without indicating the spring from which the water takes its rise; without an impulse from within no man can have a motive to be good. All outward ideas of utility can add to this moral force, but certainly cannot create it. The truth is, you are Divinity, the source of all good, power, bliss and knowledge. When you internally feel this impulse, you are all that God is.

The records of the world prove that the best work for the progress of the human race has originated with men who sank their individuality in humanity and never cared to receive any personal benefit for their labors. Men of God-Consciousness do not trumpet forth their own praise nor do they aspire to live in the mouths of others. Work is worship with such souls, and they perform it to their utmost capacity. They resign all their actions to God and thereby stop the mentative current of de-

sire-force and no reaction can possibly reach them. Thus they save themselves from pain, while their reward is certain.

The Divinity in each man is his real Saviour and right healer. This central force regulates the external, the outermost region of our body, and keeps in right order all the assimilative, secretive and other processes of the body. This very force controls man's thoughts and passions by showing the distinction between right and wrong. This Divinity is the moral and physical healer of man. Hence the knowledge of this Divine force is rightly considered to be a real effective cure for all physical and mental ailments. Belief or faith in this moral force has been vigorously inculcated by all great teachers of the human race.

The cause of a malady is that the cells of the patient, are filled with mental states of disease, fear and undesirable effects, and thus become negative to the influence of the central mind. If these negative mental conditions be changed to those of hope, confidence, love, faith, belief and expectancy, the effect upon the cells will be marvelous. If to these wholesome conditions a more positive state of conscious control and power over the malady be added, the effect will be greatly magnified. This is the work of the healer who operates upon the mind of the patient; and imparts to him a stimulus that sets the healing process in operation. A state of calmness and relaxation is induced in the patient, and by an earnest, hopeful conversation, his attention is directed to the bright side of life. The healer throws

his entire self into the matter before him, and concentrates his mentality upon the subject of cure. He discards all faking, doubt or misgiving from his mind, as a slight lack of confidence on the part of a healer is sufficient to spoil the entire cure. The patient and the healer should cooperate in this work. This explains the oft-repeated question of Christ, "Dost thou believe?"

Feeling always precedes thinking. If you wish to produce a change in the thoughts of a man, just change his feelings, and this will be followed by a revolution in all his ideas. "The ennobling difference," says Ruskin, "between one man and another—between one animal and another—is precisely in this, that one feels more than another." "You can talk a mob into anything, its feelings may be, usually are on the whole, generous and right, but as it has no foundation for them, no hold of them, you may tease or tickle it into any act at your pleasure. It thinks by infection for the most part, catching an opinion like a cold, and there is nothing so little that it will not lose itself into laughter about it when the fit is on; nothing so great, but it will forget in an hour, when the fit is past. But a gentleman's or a great nation's passions are just, measured and continuous."

In the books of Moses we read, that God created the world. He saw His own handiwork, and lo! it was beautiful, glorious and sublime. And, so it is, everything is beautiful, everything is the Holy of Holies. There is no difference between landscape and landscape, but

there is a great difference between beholders. One time, I hiked to the top of Mount Larch with some friends. In the morning we witnessed one of the most glorious and inspiring scenes of natural beauty, the sunrise. Standing on the pinnacle, we viewed the surrounding hills and dales. It was so uplifting and my mind reached to such a pitch of ecstacy that I called aloud, "Is there a soul so dead but would not find inspiration and elevation here?" My friend and I agreed that there could not be. We had scarcely left the pinnacle when we met two ladies, evidently displeased with the surroundings and, as we passed, I said: "Good morning, ladies, how do you like the scenery?" The elder one replied, "This is the most horrible place I have ever witnessed and I will never come here again." I said to myself, "Ah, the scenery is the same; to me it is most uplifting and inspiring; to this lady whose sense perception is perverted by oppressing material conditions, the same scenery is most horrible. What a world in which we live. All things are holy to the holy, and evil to the evil, yet the same.

When the faithful ones, identify their wills with the will of Divinity as their own, they can, in all truth, joyfully say: "My will is done," for they are then one with the Infinite. When this is done, it matters not whether you live in a prison or a palace, happiness is your lot. On the other hand, ignorant people not knowing their true self, given to egotism and selfishness, make their palaces or castles worse than goals, graves or hells through petty cares,

low and sordid desires, imaginary fears and apprehensions. They forge their own chains, permitting worldly desires to interfere with the Divine purpose which is harmony, peace and happiness.

Realize the Truth, and the Truth shall make you free. The self-evident truth is that you are Divinity itself. The self-evident truth is, that you are God. Your Godhead is not to be effected, it is simply to be known, realized, or felt. You will have to practice it in your own little Universe, like a man who has had a vast treasure in his house but has forgotten it, knows it to be buried somewhere in his domain and by searching his own premises, he will come across it. Another man, who has no treasure buried in the house will never find it because it is not there. God is already in you, nay, you are that, you don't have to put the treasure there, you simply have to use it. Be miserly and stingy no more.

Your soul is not sinful or impure by nature. It has not fallen through the fault of one man, and it does not depend upon the virtue of another man to save it. Take a blackboard, a hard, solid substance, rub and scrub it repeatedly, over and over again. Can you make it transparent? No. Take a plate-glass, it may be soiled, dusty or dirty, but when you clean it, it is transparent. You have not made it transparent by your efforts, you have simply brought out what was already there. Transparency is the nature of glass. The blackboard has not that nature, and no efforts on your part will make it transparent.

Heat is the nature of fire; destroy heat, and you destroy fire. Fire will be no longer fire without heat. If your nature be sinful, when that nature is destroyed, you are destroyed, hence it is self-annihilation. The truth is that the inherent belief strongly ingrained in every man about the possibility of his salvation, proves the intrinsic purity and sinlessness of the Soul, which is only apparently sullied and soiled for a time. This universal, natural, inherent belief, gives the lie to the unnatural dogma, that the real soul is sinful by nature, and leads us to the conclusion that like the blackboard, it can never be made transparent or pure. Man's true nature is God. If God were not man's own self, never could there be the advent of prophet or saint in the world. Man could never be saved in that case. Come out fearlessly and claim your birthright, which is that, "I and My Father are One?"

Take a resplendent crystal, place beside it something black. The crystal appears black. Place beside the pure crystal something red, and the pure crystal appears to be red. And so on. In reality, the pure crystal is colorless. It is beyond all tints and colors. It is what it is. Similarly the true self of yours is what it is, it is pure and, "I am that I AM."

The pure "I AM," which is like the pure crystal, seems to be yellow, when it is in a Mongolian body; black when in an Ethiopian body; and white when an Aryan body is placed over it. It seems to be all that, but in reality, it is what it is, Pure Divinity, Itself. The colors of various objects do not sink into the cry-

stal. The crystal remains pure and colorless. Similarly, God remains the same, whether in man or beast. The difference is not of kind but of degree. You achieve freedom and happiness by realizing the true Self which is the same yesterday, today and forever. This real "I AM" is your real Self, and is above time, space and causation.

Drink deep of the nectar of your Own Self, the Divinity within, which is Omnipresent, Omniscient and Omnipotent. The Hindus call this realization of your Divinity, "Regaining of the forgotten necklace." It was not lost, it was still around your neck but you had forgotten it. Similarly, your godhead is not outside of yourself, you are already God. It is ignorance which makes you forget your own self. Remove this ignorance, dispel this darkness, away with it, and you are God itself. "They that see the Real in the midst of unreal; they that behold life in the midst of this death; they that know the ONE in all the changing manifoldness of this Universe, unto them belongs eternal peace—unto none else." *(Upanesheds.)*

Mohammedans always pray with their faces towards Mecca, the holy city of the prophet; and they pray five times a day. When they sleep they never stretch their legs towards the Holy Temple in the west. Guru Nanak, a highly-revered saint of India, with his two disciples, went to Mecca, and at night stretched his legs towards the holy temple and went to sleep. An orthodox priest came along and seeing the saint, kicked him and ejaculated, "Infidel, how dare you stretch your legs towards

the shrine of God?" The blessed teacher replied, "Brother, turn my legs towards where God is not." The tradition says, when the priest furiously turned the legs, the whole city of Mecca turned with them. The priest, everywhere, saw the Temple of Divinity. The moral is obvious, the presence of Divinity is everywhere, permeating every atom and molecule.

Thus in calling your churches holy, you call your hearths and homes profane, and have separated yourself from the heathen by casting all your household gods to the ground. Your religion is not, that, to which you pay your tithes of property and seventh (Sunday) of time, but it is that to which you devote nine-tenths of your property and six-sevenths of your time.

Faith

What care I for case or creed?
It is the deed, it is the deed.
What for class or what for clan?
It is the man, it is the man;
Heirs of love, and joy and woe,
Who is high, and who is low?
Mountain, valley, sky and sea,
Are for all humanity.
What care I for robe or stole?
It is the soul, it is the soul;
What for crown or what for crest?
It is the heart within the breast;
It is the faith, it is the hope
It is the struggle up the stope,
It is the brain and eye to see,
One God and One Humanity.

God liveth in thy heart, dear soul,
So wherefore dost thou fear?
He is thy every part, dear soul,
And is forever near.

Without Him thou art naught at all;
In Him thou art divine,—
He is thy very inner self;
For God all light doth shine.

For His sake, is for thy sake too,
And nothing else could be,
For He created all that is,
And He is truly thee.

Oh, recognize thyself divine
And joy will fill thy heart.
Seek God within and God without
And know thy every part.

For God is ALL and ALL is God
And Cood is God,—is Love,
And Love is all thou really art—
His spirit heart above.

For thou art thee and I am me
Yet thee and I are one,
So God is God—all knowing—all;
Without Him there is none.

—Mrs. Viola Browning Hyde.

MAN

Within Thee is Hidden the Treasury of Treasuries

THE ART OF SELF CONTROL

CHAPTER IV.

The common complaint of the people nowadays is that they have no time. They say, "We have no time." People pray, "God save us from our enemies," but the prayer that they offer should be, "God save us from our friends, and we shall save ourselves from our enemies." Friends rob us of our time,—then anxieties, worries and troubles take our time. We have to pay visits and receive visits, we have to attend to our children and helpmates, and how can we spare time for spiritual advancement? In the name of duties your whole life is being frittered away. But who imposes these duties upon you? You yourself! Duties should not come upon you as a cruel master. All these duties which enslave you are created by yourself. If you once feel that everything originally comes from you, you can be very happy and you can adjust your position most smoothly. Friends and relatives ought to be transparent to us, they should not be like veils and blinds. They should be as glass-panes ob structing no light, nay, they should be like spectacles, microscopes or telescopes, helps and not hinderances in spiritual realization.

A man on horseback was going to a distant place in India, and happened to pass by a Persian-wheel, an arrangement by which water is drawn out of a well, and as the water is pumped out of the well, there is noise. This

man brought his horse to drink of the water that was being drawn out of the well by the Persian-wheel. The horse being unaccustomed to such noise was startled and would not drink. The horseman asked the peasants, who were working the wheel, to stop the noise. The peasants stopped the noise by stopping the Persian-wheel, and with the stopping of the noise, the flow of water also stopped. The horse advanced to the cistern to drink but found no water there. The horseman then approached the farmer and said "Friends, I asked you to stop the noise but did not ask you to stop the water. Strange fellows you are, you will not show courtesy to a stranger, will not allow my horse a drink of water." The peasants replied, "Sir, we wish from the bottom of our hearts to serve you and to treat you, and to serve your horse with water, but it is beyond our power to comply with your request. If you wish water and want to water your horse, you ought to coax him to drink when the noise is going on, because when we stop the noise, no water will be supplied. Water comes only when there is noise."

Similarly, if you wish to realize Divinity,—the Truth, realize it even in the midst of all manner of noise, in the heart of all your troubles and anxieties. You can never get yourself in a place or in a state where there will be no noise or disturbances from without. Live in the secluded caves of the Himalayan jungles, live on the heights of its glorious peaks,—there also you will have troubles around you. Live anywhere,—live as a savage, there

also you will have disturbances around you. Go anywhere and wander where you will, this hobgobblin (of your own imagination) will follow you.

All the great men of the world have been produced despite discouraging environments and circumstances. In fact, the harder the circumstances, the more trying the environments, the stronger are the men that come out of them. Make welcome these outside troubles and anxieties. Realize the Ultimate Truth, the Divinity, and stand on your Center. You will see then that surroundings and circumstances must succumb to you, will yield to you. You will become their master.

If you feel through every drop of your blood the idea that you are Divinity and keep yourself transparent, unsoiled by the circumstances, the Light of Lights will shine forth through you. Let the troubles and anxieties fall on you as clearly and softly as the landscape falls on the eyes. If you keep that attitude, then the Law is that—like comes to like, and the greater draws the lesser. When we are all bliss and Spirit, (higher than worldly enjoyments) then—and only then, are the latter attracted. You may try your best, desires will not be fulfilled, sorrows and troubles will not be removed, unless you have that Spirit of Resignation and Renunciation in you, which raises you above them.

Pray not to a God out in space but to the Divinity within. In asking God to bring you certain things, the labor is lost. The very moment we pray to the Self-within and are de-

termined to get those things we get them. You ask God to bring you to yonder bank of a river, that asking is lost. Pray to the God within, the moment you do that and are determined to cross the river, you will reach the opposite bank.

Is it society that keeps us down, or is it this world? Do you live in this world? You do not live in this world. Everybody lives in a tiny world of his own creation. How few are the men who live in this wide world indeed? Very few live in this wide, wide world. You have made around yourselves your small worlds. There are people who do not know anything beyond their small domestic circles, formed by their wives, husbands and children. Oh, live in this world at least. Rise above the little petty worlds of your own creations. It is not the broad world that keeps you down. It is the small world of your own creation. If you can rise above it, the whole will yield to you. How can you claim to live in and know this wide world, when you don't live in it. You cannot speak of the ocean to a frog of the well, the creature of a narrower sphere. How can the summer insect, the creature of a season know anything about snow? How can you speak to a pedagogue of the Omnipresent, Omniscient, Omnipotent God, the absolute existence, absolute consciousness and absolute bliss? His scope is too restricted. "Theology is reason put in chains, forced to grind the philosophical mill and bring out the orthodox dogma." You can't reconcile Truth to superstition.

Now, this small world of your own creation can be illustrated by determining what work really is. People say, "we are too busy." Away with these teachers and preachers and these churches. Tell them, the people in this world cannot spare time for religion." They have no time for realizing their God-head. Yet all their lives they are really trying to kill time, and then they complain. You are driving and killing out time by your desires. How is that? The cause of your complaint is a misunderstanding of the nature of work. You call that work which is not really work. Work is defined differently by different men. Scientists and writers or mechanics define work in one way, and we in another way. According to them you are doing no work when you are walking on a plane, or if a ball is moving on a smooth plane, it is doing no work. You work only when you are doing uphill work. You are doing no work when you are moving horizontally. This is a peculiar way of defining work.

Psychology, like the Vedanta philospohy of India defines work in another way. According to it, you are working only when your mind is engaged in the deed. If you are doing a thing and your mind is not engaged in it, you are not working at all. You are breathing, but breathing is no work according to psychology. Your blood is flowing in your veins, and this is also work from one standpoint, but is no work according to psychologists, who give a very remarkable illustration to show what work really is. A retired veteran, accustomed to military discipline and drill to such a degree

that the performance of those feats of drill were automatic for him, was walking through the streets with a heavy pitcher of milk and some other eatables in his hands. There appeared a practical joker on the street, who wanted to see all the milk and other delicious food spilled in the gutter. This joker stood aside and ejaculated, "Attention!" When the veteran heard the word, "Attention!" his hands dropped down, and the milk and other eatables fell into the gutter. The bystanders had a pleasant time of it. You will say that when he heard the word, "Attention!" he dropped his hands and, that that was work, but psychology says, "He did no work; that it was that which is called reflex action. Reflex action is not work because the mind is not engaged in the act.

How much work do you do in twenty-four hours? When you are eating, is that work? When you are walking, is that work? Or when you are doing many other things, is that work in the same sense in which psychology defines work? If your mind or attention is not occupied with what you have in your hands, then you are not working, you are idling away your time. Could you not spare and utilize it? In some work your mind is thoroughly engaged and while doing some other work, it is but half occupied, and then you are doing half-work. The other half of your attention, you might utilize, and when your attention is entirely idle, then you might put into use your entire attention. Thus by utilizing your mind's attention, you may increase your life's work.

You can do more work in one day by utilizing your entire capacity.

A rich Mohammedan once asked Guru Nanak, the premier saint of the Orient to pray with him in the mosque. The Mohammedans when they pray assume many postures,—sitting and standing. It is the way they are ordained by the prophet to pray. The saint accepted the request of the rich man and both went to the mosque to pray. The rich man went through all the routine work of the prayer, now assuming a sitting position and then standing erect, and praising the Lord. The saint remained standing all the time. When the prayer was over the rich man enquired of the saint as to why he had not prayed with him? The saint said, "I prayed alone, you were not there, you did not pray." The rich man said, "I prayed sir, I went through all the routine of prayer, but you kept standing." "True," said the saint, "I kept standing, but my mind was in prayer, while yours was wandering in a distant city, looking after some race horses that were for sale in the market." The rich man kissed the saint, and said "Blessed one, you are right, my mind was not in prayer, it indeed was looking after horses, and hence I did not pray at all." The saint said, "That is why I kept standing, because you were not there."

When your body is in the church,—when you are offering prayers,—when you are attending lectures, you are there, only to the extent that your mind is there. Some times when your body is doing a particular act as

shown in the above illustration, you have not done that act. And sometimes when your body is in the streets,—when your body is taking walks,—in reality you are with God. Your mind is with God.

Often times those people who are looked upon as pious and holy have filthy minds. Sometimes we see that the absolutely wicked prosper. In reality, it is not their wickedness that brings prosperity. The truth is that in their heart of hearts they have been living with God. So do not draw any inferences from the external actions of people. Judge not the things from external action and appearances. The sepulchre looks white from the outside, but inside it contains a dead body. *Man is not what his actions are. Man is what his thoughts are.* A man may live in a house of ill-fame, and yet remain a saint. We know that Lord Buddha went to the house of a courtesan. Buddha was pious. We also know that the Lord Christ lived in the house of Mary Magdalene, the woman whom people were going to pelt. But Christ is God. There have been saviours like Christ in India. They have lived in the company of people of ill-fame. They were really Gods. Judge not a man by his company, nor by his acts. Judge nobody! Who are you that you go about to save those that are lost? Are you saved yourself? Do you know that he who would save his own life must lose it? Are you then one of the lost? Could you or would you be one of the lost? Arise, then and become a Saviour. Be a sinner, visualize the causes of sin and the motives

of the sinner and realize your oneness with him. Realize your oneness with him as Christ realized his oneness with Mary Magdalene, and then you can save your fellow-man.

"Who walks in the singleness of heart shall be my companion—I will reveal myself to him by ways that the learned understand not." People who live in jails often live in heaven. Bunyan wrote his Pilgrim's Progress in jail. Milton's great work came out when he was in jail and when he was also blind. Daniel de Foe wrote his Robinson Crusoe while in jail. Sir Walter Raleigh wrote his history of the world in a jail. We wish our surroundings were of this kind or that. In reality we are living where our thoughts are living.

Success is always the result of goodness in you. It comes to you as a result of your unison with the All, your absorption and immersion in the Divinity. The success of each and all is due to that. Even the success of a thief is the outcome of truth put into practice, but since the Divine law or truth was misapplied or used by the thief for evil purposes, the consequences to the thief will be evil. Robbing others is wrong, and the right time will bring the punishment upon the culprit. This breaking of the law of the Divine harmony will bring desolation upon him. The law is no respecter of persons. A varying multiplication table would be the destruction of mathematics; a varying law of nature would be the destruction of the universe. We make a mistake when we expect a man to be entirely bad. Even a thief has some prayerful moods and

divinity in him. Even Christ's missionaries and teachers and bishops have had some bad tendencies in them. We blunder when we worship personalities, in not accepting the wrong side of a man along with his good side. Try always to sift the truth from error.

How can a man achieve realization under the present circumstances? "For one whose heart is not at rest, there is no spiritual knowledge; for him whose heart is not at rest there is no joyous aspiration towards spiritual illumination, and not for the unaspiring is peace, and for one without peace where is happiness?" *(The Bhagavad Gita.)*

Man's realization of the Spirit will be dependent upon the nature of the man himself. Men may be broadly divided as possessing three kinds of tempers, three kinds of minds. There are some whose minds are of the nature of unstable equilibrium. There are others whose concentration or peace of mind may be of the nature of stable equilibrium. Then there are others who are always in neutral equilibrium. First: What is Unstable equilibrium? Place a pencil vertically upon the palm of your hand. It never stays; for a second or so it may be at rest,—every whiff of wind will throw it down. This is called unstable equilibrium. People, whose minds are all the time distracted, whose minds are all the time disturbed, cannot be in equilibrium. They cannot rest. External circumstances bring them temporary rest, but they are easily distracted again. These people spend all their time, all their force of feeling, imagination and

thought, on subjects which they will not put into practice. This useless expenditure enervates the motor muscles, and causes mental dyspepsia. This is the result of worry. It is the wear and tear of the machine, energy dissipated or lost uselessly before actual motion takes place. In the case of highly advanced organisms, the parts are as it were well lubricated, and no blue mould, causing unnecessary friction, interfere between the stimulus and the consequent motion. Well does the poet say in the riddle:

"I saw a bird, which has neither feet nor wings,
He is neither from the womb of the mother, nor from the seed of the father,
He is neither in heavens nor on the earth
Yet always, he eats the flesh of man."

Now, what is that bird? Worry! It has neither feet nor mother nor father, it neither lives in the heavens nor on the earth, yet always eats the flesh of man. Is not this true? It is the worry that kills, not work.

The demands of life, and the different claims on your physical and mental powers are apt to keep you in a state of strain and tension. If you allow these outside claims and circumstances to keep you strained and in tension, you are making an early grave with your own mind. How avoid it? You must keep yourself always on the rock of renunciation and take your stand firmly upon this vantage ground, giving yourself up to any work that presents itself before you. You will not be tired. You will be equal to the work. While

at work take short intervals of rest, and devote a minute or so to the thought that you are Divinity,—that the body is nothing,—you never had anything to do with it. You are simply a witness. You have nothing to do with the consequences or the result of the actions. While contemplating this way, you may close your eyes, relax your muscles and keep the body perfectly at ease. Unburden yourself of all thought. The more you succeed in taking the burden of thought off your shoulders, the stronger you will feel.

Nerves feed the vitality in the body, and thought is also sustained by the nervous system. The digestive process, the circulation of the blood, the growth of the hair, etc., depend ultimately upon the action of the nervous system. If your thought is disturbed, and you are hurried and worried by all sorts of thoughts, this means over-burdened nerves. This action of the nerves in the shape of strenuous thought efforts, while a gain on one side, is a decided loss on the other. This is why the vital functions of the body suffer. It is like two heavy burdens, placed upon the same horse. Increase one burden, then you must decrease the other. Unload the horse, then the horse may run without doing any damage to the weight of the load. If you want to keep your vitality or to preserve your health, if you want the weight of life to be borne easily by the horse of the nervous-system, you must make the burden of thought lighter. Let not perplexing thoughts and worrying ideas suck the sap of your life. The secret of perfect health and vigorous

activity lies in keeping your mind always buoyant and cheerful; never worried, never hurried; never be burdened by fear, thought or anxiety.

Thus renunciation means throwing off and casting overboard all anxiety, fear, hurry and trouble of mind, by continually keeping before your mental vision, the God-head of your real self, exempt from all worldly cares, worries and duties. You have no duties to discharge. You are bound to none. Assert your Divine individuality against all society and all nations and everything. This is renunciation. Society, custom and conventions, laws, rules, regulations, criterions and reviews can never touch your real self. Feel this, throw them off, renounce them, these things which you are not. Give this meaning to OM, and chant OM on all occasions of fatigue. Second; stable equilibrium, what is it? Hold the pencil by one end between two fingers. It is at rest, but being a pendulum, it will oscillate for some time, but after a while will stop again. The equilibrium may be disturbed, but it will be regained soon. People having this kind of mind are usually calm, collected and quiet, but once disturbed, they go on oscillating for a long time. The majority of men in the world are of this type. Some one makes a remark, which is not complimentary, but critical and cynical. He goes away, but the act is done. The effect of that disturbance continues for hours and hours, days and days, for months and sometimes for years. The mind goes on oscillating and this state of mind ruins a life.

Now, the acts or the facts did not take much time. The act was the first motion or stimulus that was given, but the after-effects or the oscillations of the mind waste a lifetime.

A lion and a man were friends. The man brought the lion to his home,—introduced him to his wife. The wife, being a very ill-tempered woman, ejaculated sarcastically, "Away with your cat and dog friends, there is no room in my home for them." The lion and the man went away. Before leaving, however, the lion asked his man friend to carry with him a big knife, which he did. When they were in the jungle again, the lion said. "Friend man, take your knife and hit with all the force in you on my head." The man refused, but the lion gave him the choice, of hitting him with the knife on the head, or being killed by the lion. Then the man had to hit his friend the lion. After the ordeal, they parted. After a period of a year or so, one day the lion visited his man friend and said, "Do you see any scar from the wound which you inflicted on my head" The man said, "No, friend lion, I don't find any trace of it at all." The lion retorted then, "Friend man, but the wound that your wife inflicted on my heart when she called me a cat, although I am the king of the beasts is still fresh."

This is exactly the way people do, keep their minds oscillating on one uncomplementary remark and thus ruin their lives, and vitiate the atmosphere as well. If you can overcome your inner disturbance, if you re-

sist or bring under control the continuous vibrations of the mind, the palpitation, your life will be the life of hundreds of men. The value of thirty years of your life may be equivalent to hundreds of years.

He, who identifies himself with the unstable apearances of the mind and thinks he is the mind and not the Immortal Spirit and wants to fight for it, is unfit to survive.

Mark the disease of your mind, the psychological disease from which you are suffering. Know that disease and cure it. To know the disease from which you are suffering, is to go half way towards its cure. Let us see our enemy face to face, and we can strike him. If you are unhappy, sit down, and find the cause within you. The cause must be sought within the phenomenon itself. Remove the cause and the effect will take care of itself. There is no use wasting your time in trying to water the leaves of a tree. Water the roots and the leaves will take care of themselves. The disease of your mind is its oscillating tendency. Men of this type are pendulum men.

Third: Neutral Equilibrium. This type of men are heroes, Jiwan Muktas or liberated souls. Place a pencil horizontally (flat) on the palm of your hand. It is at rest. In this position, wherever you place the pencil, it is at rest; it is in equilibrium all the time. Just so, there are people whose minds can not be disturbed by any circumstance. Let any thing come to pass, they are undisturbed, they are at rest. Place them in the surging waves of

rolling oceans, the same; place them in war, the same.

The mirror reflects your face back to you. You may remain before the mirror for a hundred years, and for a hundred years the mirror goes on answering you. Leave the mirror. The mirror is just the same. So it is with a liberated soul or a man of wisdom. He is the one on whom the outside stain can leave no tainting spot, whom nothing can pollute, and who remains as free and pure as ever. You may praise him; his mind will not afterwards be chewing the cud of your praise, and he will not be ruminating over your critical and cynical remarks. He believes in his Divinity. He stands on his own centre.

A gentleman came to a revered saint in India and said, "People don't like you for your remarks, for your telling of the truth." The saint said calmly and serenely, "Brother, when the people like apples they eat them, when they like plums they eat them; when they like brain, liver, pork or candy, they eat them. I thank my stars, I am not liked, else they might also eat me. They let alone those they don't like. So the unpopular one is master of himself; his time is his own, his life is not usurped by others."

Such are these liberated souls, ever the same. "The man who abandoning all longings, wanders void of desire, and feels not himself to be the actor or possessor, attains peace."

By studying literature which confirms your God-head, and keeping the teachings con-

tinually before you, and by self-suggestion from Aum or from some affirmation--by self-suggestions in the right direction,—you remember your God-head and keep the reality before you. Your mind if originally of unstable equilibrium will become of stable equilibrium. It will acquire a neutral equilibrium by degrees. This truth of being "One with your Father" you must keep before you all the time. Don't preach a dead Christ. In His own words "Let the dead bury their dead." Teach as did Christ—the Christ within,—the living God.

Read inspiring verses from books confirming your Divinity. Find some psalms, which lift and inspire you immediately. Read the Sermon on the Mount. Mark the passages of favorite authors, the passages that uplift you, which fill you with prayer. The essence of prayer is to bring two things into unison—the will of God and the will of man. The superstitious imagine, no doubt, that prayer will change the will of God, but the more spiritually minded have always understood, that the will which must be modified in prayer is the will of man.

After you have mixed with the people or left some uncongenial company, instead of allowing your mind to keep oscillating, take up the inspiring passage and make the mind steady. Carlyle says, "Man's unhappiness comes of his greatness; it is because there is an Infinite in him, which with all his cunning, he can not quite bury under the finite." Give expression to this Infinite, which you

are. Drug your soul no longer with the poisons of false belief. In a fleeting moment of self-forgetfullness, the smallest soul becomes great. Extend that moment indefinitely, and there is a great life, a great soul. If you will but quarry the mine of your own soul, you will find there the central Rock on which to build in safety.

The general disease, the malady of the human Soul, is this oscillating tendency of the mind. Keep the sub-conscious mind imbued with holy, pure and sublime feelings of your God-head, and original thought is sure to flow from you. Keep your mind full of agreeable memories and pleasant associations and healthy ideas; all the time saturated with happy thoughts and Godly notions; and you will have no occasion to suffer or repine.

You are immortal, know yourself; and your life is always insured without the aid of any life-insurance company. Nothing is dead. Men feign themselves dead and endure mock funerals with mournful obituaries and they stand looking out of windows, sound and well, in some new and strange disguise.

In one kingdom at least be a ruler. The Kingdom of your mind, and be it yours to dictate what shall and what shall not enter there.

The bodies of thousands today would be much better cared for, if their owners gave them less care and thought. Those who think the least of their bodies enjoy the best health. Just think that you are Divine Perfection. The very act of holding the thought of per-

fect health sets into operation vital forces, which will in time be more or less productive of the effect—perfect health.

One need remain in hell no longer than he himself chooses. One can rise to any heaven, he himself chooses, and when he chooses so to rise, all the higher powers of the universe combine to help him heavenward. Nothing can come to us, except we draw it. Nothing can stay when we let go. Nothing can go until it has served its purpose.

Therefore:

"Nerve us with incessant affirmatives
Do not bark against the bad, but chant the beauties of the good."—Emerson.

Do you wish to become beautiful? You must undo the wrappings and not encase yourself in fresh ones. Not by multiplying knowledge shall you beautify your mind; nor by food that you partake do you become vivified; it is you that have to vivify the food.

When your body, as needs must happen at times—is carried along on the wind of passion say not thou, "I desire this or that," for the "I" neither desires or fears anything, but is free and in everlasting glory, dwelling in heaven and pouring out joy like the Sun on all sides. For as a light-house sweeps with incredible speed over sea and land, yet the lamp itself moves not at all; so while the body of desire is—(and must be by the laws

of its nature) incessantly in motion in the world of suffering, the "I" high up above is fixed in heaven.

"If thine eye be single, thy whole body shall be full of Light." Let nothing stand between you and your God. Once a negro maid-servant asked leave of her mistress to attend the holy communion. Mistress: "I have no objection, but you know you have never said you were sorry about the goose you stole last week." The negro-servant: "Lor' Missus, do you think I'd let an old goose stand betwixt me, and my blessed Lord and Master? I'd rather eat it up."

Let nothing stand between you and your God. Because the condition of mind in which consciousness of sin is absent is proved by history to be most distinctively healthy. Some of the greatest works of art have been produced by men of this type, like the early Greeks.

If you must desire anything, it is the inner self that is desirable. Because it is this self that lends luster and beauty to each and all.

The mind of an ordinary person is like a child's, always leaning on this crutchet of an object or that, never walking erect, never standing by itself. How long should the mind be allowed to remain in this state of infancy? Let the mind be free, and alone. Never go to this person or that. Let it stand on its own feet, a center of gravity in itself. The fact is that man must rule or disappear. It is impossible to imagine a man presided over by stomach or sexual organs. A walking stom-

ach using hands, feet and all other members, merely to carry it from place to place to serve its assimilative mania. He is a hog and not a man.

He is happy who by deeply and intently looking at the dark surroundings can make them full of light, just as we make the things in a dim room visible by continually keeping our gaze on them. A piece of paper having been once folded will more easily fold along the same crease again. All mental faculties and operations are subject to this principle. Give self-suggestions of Divinity to your mind by chanting Aum. Everybody's experience will prove that control of the passions will bring sweet sleep and comfort at night. The best method is to center your attention in the heart. Never forget to aim at the heart and then "Shoot." This creates harmony and peace in the whole system, and puts you in unison with the All.

When the body is sick—in struggle, take care to keep at least the mind in perfect health. Rather, the more should you in such a case try to keep the mind entirely above struggling consciousness.

When outward beauty attracts your mind release yourself by thinking of a higher degree, by conserving the Atman, the God within, as the Reality of which all outward beauty is a mere ripple. Keep the mind always busy, working. Allow it no rest. This is the best way to escape the fever of attachment. Slowly and resolutely as a fly cleanses its legs of honey in which it has been caught,

so remove you, if it only be for a time, every particle which sullies the brightness of thy mind. Cleanse the lake of your mind, the surface of which is covered up by the green mantle and scum of the things of this world, every day by meditating on your God-head, until the whole surface is clean and you can see through the sparkling waters into the depth of the lake. Purify, purify yourself. "The pure in heart shall see Him." Persistent efforts and suggestions will accomplish anything and everything.

Chant aum over and over again with your whole heart and soul in the meaning, feeling with every drop of your blood, your God-head. By the repetition of conscious actions, the character is formed. That which we do today voluntarily and even laboriously, the force of habit will cause us to repeat tomorrow easily, involuntarily, and whether we will it or not. This formation of character by action is the higher heredity. By means of habits each creature builds up in some fashion its own life. In such way, each is the Architect of his own fortune. In such manner, "The vanished yesterdays" are the tyrants of tomorrow. The mind must neglect or suppress sensations, which it cannot weave into action. The action sees nothing that does not belong to its little world. The man in search of mushrooms tramples down oak trees in his walks.

The remedy for the evils of ennui, reverie, narcotism and evil thought is to be found in action. Better beat a big drum and make night hideous with unmusical song, than settle

down to the dry rot of reverie or the wet rot of emotional regret. Something to do and the will to act, furnish the remedy for all forms of social or personal discontent.

There are no occult or latent powers of the mind, except those which have become useless in changed conditions, or which belong to the process of disintegration. One does not increase the strength of a rope by untwisting its strands. Some of the most remarkable exhibitions of mind-reading may be parallelled by retriever dogs whose reason for existence is found in the hyperaesthesia of the sense of smell. Hyperaesthesia of more than one of the senses would be to most animals a source of confusion and danger rather than safety; therefore, such animals have not survived.

There is a story in which a man is represented as fighting with Satan, who throws him again and again, hundreds of times, until at last the man gets so strong that he throws Satan. Then Satan embraces him, and calls him his beloved one and says he has been waiting for this glad day. It is even so with our lower nature. Cringe before it and it worsts you; grasp it firmly and it is your friend. We can tell the tempter, he cannot give us what is already ours, if we take our stand firmly on the basis of our Divinity.

The slavery of man is due to his everlasting weakness, in letting himself be seduced by the charms of nature. Times without number he yields, and when he finds himself tied up tight in the flowery chains, now hardened to hardest steel, he complains to heaven. Man has put

himself in subjection to the powers he should control.

The will is limited in power in proportion to its selfishness. For the selfish will opposes itself to the Universal Will. Thus power is proportional to purity of purpose. No action can take place in nature without there being a mind at the back of it somewhere, and if that mind be impure, the action cannot be pure.

Mind

The mind is its own place and in itself
Can make a heaven of hell, a hell of heaven:
Man who man would be
Must keep the empire of himself, in it
Ruling the changes.

If I really feel my Divinity, and let my mind be saturated with it, then why should I pray and to whom? Since all things far and near but answer to my spirit's inmost needs. I bring my joy, my gratitude, my love. I enter into life fearless and confident. I cleanse myself from every hateful thought. I make my daily toil a song of praise. I love the earth and feel its very life is part of me. My only prayer is gladness, which I love. Why should I make appeal for help from some far source, since life is mine, since I am one with Him who is the Life.

In the words of Rumi, "Rise up young man, burst thy bonds and be free. How long wilt thou be a slave of thy silver and thy gold? If thou shouldest fill thy pitcher from the ocean, what was thy store? The pittance of a day!

In the eye of the covetous man, it would not be full. If the shell lay not contented in its bed, it will never be filled with the pearl. To fill yourself with the priceless pearl, lay your mind in God."

Speak to him thou, for He hears, and spirit with spirit can meet—
Closer is He than breathing, and nearer than hands and feet. *(Tennyson.)*

The stress should fall on the stilling of the emotional mind, the mind of desire and the senses which are the recipients of outward touches, and reply to them with our customary emotional reactions; but even the mental thought has to be stilled in the silence of the Self-existing Being. First, all the desires born of the desire, must be wholly abandoned without any exception or residue and the senses held in by the mind so that they shall not run out to all sides in their usual disorderly and restless habit.

Next, the mind itself must be seized by the Buddhi, the will, and drawn inward. One should slowly cease from mental action by a Buddhi held in the grasp of fixity and having fixed the mind in the higher self, one should think of nothing at all. Whenever the restless and unquiet mind goes forth, it should be controlled and brought into subjection in the Self. When the mind is thoroughly quieted, then there comes upon the devotee, the highest, stainless and passionless bliss of the soul that has become the Brahman. Thus freed from

the stain of passions and putting himself one with God, the devotee easily and happily enjoys the touch of Divinity which is exceeding bliss. Mastery of the senses, the ability to do without all that is hankered after, is the first condition of the true soul-life. Only so, can we begin to feel that there is a soul within us, which is other than the mutations of mind in its reception of the touches of outward things. The soul, in its depths, goes back to something which is self-existent, immutable, tranquil, self-possessed, grandiose, serene and august, master of itself and unaffected by the eager runnings of our external nature. But this cannot be done so long as we are subject to desire, for it is desire, the principle of all our superficial life, which satisfies itself with the life of the senses and finds its whole account in the play of the passions. We must then get rid of desire, that propensity of our natural being and then the passions which are its emotional results will fall into quietude; for the joy and grief of possession and loss, success and failure, pleasant and unpleasant touches which entertain them, will pass out of our soul. A calm equality will then be gained. Then we shall do works without attachment.

By doing works in this selfless tranquility, and impersonality, our works cease to be ours, cease to bind or trouble us with their reactions. Nature and her moods weave the web of her works, but without affecting our griefless self-existent tranquility, all is given up into that one equal and universal Brahman.

The natural being, the mind, body, life, still remain. Nature still works but the inner being does not identify himself with these; nor while the qualities of nature play in the natural being, with joy or grief. He is the calm and free immutable Self-observing all.

To see God in the world is to fear nothing, it is to embrace all in the being of God; and to see all as the Divine is to hate and loathe none, but love God in the world, and the world in God.

Such a realization brings for the soul a heart calm, Universal love, sympathy and compassion with the oneness of all; and for the hand freedom to work out impersonally the good, not of this or that person, only without regard to, or to the detriment of the Divine plan, but the purpose of creation, the progressing welfare and salvation of men, the total good of all existence.

I Am

I am the Mote in the Sunbeam and I am the burning Sun;
"Rest here!", I whisper to the atom; I call to the orb, "Roll on."
I am the blush of the morning and I am the evening breeze
I am the leaf's low murmur, the swell of the terrible seas.
I am the net, the fowler, the bird and its frightened cry;
The mirror, the form reflected; the sound and its echo—I;
The lover's passionate pleading, the maiden's whispered fear;
The warrior, the blade that smites him, his mother's heart-wrung tears;
I am intoxication, grapes, wine-press and musk and wine,
The guest, the host, the traveler, the goblet of crystal fine.
I am the breath of the flute, I am the mind of man;
Gold's glitter, the light of the diamond, the sea-pearl's lustre wan;
The rose, her poet nightingale, the songs from the throat that rise;
The flint, the sparks, the taper, the moth that about it flies.
I am both good and evil, the deed and the deed's intent;
Temptation, victim, sinner, crime, pardon, and punishment;
I am what was, is, will be—creation's ascent and fall;
The link, the chain of existence, beginning and end of all.

INSPIRATION

CHAPTER V.

A merchant owned a parrot which he kept shut up in a cage,—the paroquet's world.

On a certain occasion, the merchant made preparations for a journey, beginning at Hindustan Calling, each of his man-servants and his maid-servants, he asked: "What am I to bring back to you? Let me know."

Each servant expressed a wish according to his own preference. And the good merchant promised something to everyone. Turning to the poll-parrot, he said: "And what gift am I to bring you from the land of Hindustan?" Polly replied: "When you see those parrots there, make my situation known to them and say: 'There is a certain parrot who is longing for you but is confined from the free vault of heaven, shut up in a cage. He sends you his greetings and asks of you direction, and some means of deliverance," and add: "Does it seem fair that I should be wasting my life in longing and that I should die here, far away? Must I continue in durance vile, while you are in green nooks among the boughs? Is this loyalty of friends? For me to be confined in a cage, and you free out in the gardens? Recall to memory that grieving bird, O ye grandees, in the morning draft amid your delightsome nooks."

The parrot proceeded then to expatiate upon love and upon the union existing between souls.

The merchant received the message, with its salutation, to deliver to the bird's kindred; and when he reached the far-off land of Hindustan, he saw in the desert parrots, many a one. Stopping his beast and raising his voice, he delivered his parrot's salutation and the message.

Then, wonderful to relate, one of the parrots fluttered, and down it fell, dead, and breathed its last at the merchant's feet.

The merchant, sorely repenting the telling of his message, said: "It is only for the death of a living creature I am come." There was perchance a connection between these parrots, two bodies with but a single soul. "Ah, why did I do it? Why did I carry out my commission. I am helplessly grieved at telling this."

(The merchant moralized at some length upon life, upon the soul and its relation to God.)

When the merchant had finished his business abroad, he returned to his glad home; and to every man-servant, he presented some gift and to each maid-servant he handed a gift.

Then spake up the Polly: "What gift for the prisoner? What did you see and what did you say? Tell me that."

Said the merchant: "Ah, me! That whereof I did repent and, for it, I could bite my hand and gnaw my fingers. Why did I, through ignorance and folly, vainly carry that idle message?"

Said Polly: "Merchant, what is this repentance about? And what has brought about this passion and grief?"

He replied: "I told that plaintive story of yours to a flock of parrots that looked just like you; and a certain parrot felt so keenly for your distress that its heart broke into twain, and it fluttered and dropped dead. I felt deep regret. What was this I had said? But what does regret help, whatever I said?"

As soon as the parrot heard what the other bird had done, he, too, fluttered and dropped down and grew cold.

When the merchant observed it thus fallen, he started up, and flung down his turban upon the ground. Seeing the bird in such plight and condition, he started to tear the garments at his throat, saying: "Oh, Polly, my pretty creature, what is this, alas, that has happened thee? Why art thou thus? Ah, alas, my sweet-voiced bird! Ah, alas, my companion and confidant! Ah, alas, my sweet-note bird; my spirit of joy and angel of the garden!"

(The merchant continued to lament over the departed bird. But must have fallen according to the Divine Will.)

The merchant tossed the bird out of the cage; when thus released, however, the paroquet instantly flew upon a high bough. Then the merchant was dumb-founded at the behaviour of the bird; amazed and awed, he marvelled at the mystery of the bird; and, looking upward, he said: "My nightingale, give some explanation of that which you have done."

Said the parrot: "That bird it was who gave me counsel as to how I should act. In effect, I received the advice, "Rid yourself of your speech, voice and talking for it is your

voice that has brought you into captivity.' And then, to prove its counsel, it died itself."

(The parrot dilated further in religious manner upon the changes and the chances of mortal life.)

Then Polly gave one or two bits more of guileless advice, concluding: "Adieu, goodbye! Farewell, my merchant. You have performed mercy towards me. You have set me free from bonds and oppression. Farewell, O merchant! I am now going home; and one day, mayst thou become free, just like me."

The merchant responded: "To God's keeping go thou; thou hast taught me from this instant, a new path of life."—*From the Masuvi. (Jalal-Uadin Rumi.)*

The path to salvation, to realization is apparent death. It is that and nothing else. There is no other way to inspiration. The path to realization lies in rising above the body to that state spiritually, by rising to that state of inner-salvation, wherein the body is, as it were, dead, when the small, finite personality is consciousless, is altogether lost and is entirely obliterated. This is the way to life.

We have two words, Bhoga and Yoga. Bhoga, literally, means enjoyment; and Yoga means renunciation. People talk about enjoyment. What is enjoyment? If you examine it, analyze enjoyment, you will find it nothing else but Yoga, Renunciation. There is no real enjoyment except in renunciation.

There is no inspiration except in renunciation.

There is no prayer except in renunciation.

You cannot keep your little personality, the enjoying self, and joy at the same time.

You cannot "live high" and, at the same time, think high. High living and low thinking generally go hand in hand; and simple living and high thinking invariably dwell together.

The very moment joy comes, the enjoying self is not present. The very moment inspiration comes, the ideas of, "I know," and, "I do it," are absent.

"The man who is his own master knocks in vain at the doors of poetry," says Emerson, the American sage. "The toper finds without asking, the road to the tavern but the poet does not know the pitcher that holds his nectar. Every youth should know the way to prophesy as surely as the miller understands how to let on the water, or the engineer, the steam. A rush of thoughts is the only conceivable property that can come to us. Fine clothes, equipages, villas, parks, social consideration cannot cover up real poverty and insignificance from my own eyes, or from others like mine."

You cannot be in a state to write poetry and, at the same time, be the enjoyer of poetry. Nobody can write and be conscious of the fact that he is writing. When he becomes the writing consciousness itself, then is the point of inspiration reached.

The artist must be sacrificed to his art. When you are playing the part of the greatest artist then, in the eyes of others, you are a great artist but, from your own standpoint,

you are acting only what you feel. No thought of, "I am doing," is present. You have become one with the All. You are not an artist from your own standpoint.

The interpreter, the writing and the writer have become One. All the difference has been annihilated. This is the nature of inspiration.

People say: "Here is a spiritual man, here is an inspired man" but, when he is inspired, from his own standpoint, no idea of "I am inspired" is present.

We look at the rainbow and admire the colors, the beautiful magnificent tints. We like these but try to reach the rainbow, and we will find none; in the space that the rainbow appears, there is no rainbow. Similarly, to others, a man is inspired, is a great man, a writer, a thinker, a philosopher while, from the man's own standpoint at that time, there is no delusion of this kind present.

The artist must be sacrificed to his art. Like the bee, the artist must put his life into the sting; this is the secret of inspiration.

The bee, when it stings, dies from the act. Likewise, he is inspired who gives his whole life into the sting he gives.

You cannot be inspired and, at the same time, enjoy. Try to enjoy a thing and you are no longer inspired. The world will enjoy you when you are inspired but you, yourself, will not be an enjoyer and an inspired man at the same time. You are not then an enjoyer. You are then that. You are Joy itself.

This enjoying self is the false self, the limited, the finite nature of man. So long as one is in his lower, limited nature, he is not, and cannot be, inspired.

The methods of sense are imperfect on account of their limitations. With imperfect methods of knowledge, it is impossible to penetrate into that which is accessible to perfect methods only.

When one is above the finite consciousness, in the realm of the Infinite, then there is no finite self to say, "I am inspired." Heaven is the finite self lost in God, the Infinite. The indwelling presence of the spirit of the Almighty in human souls, and one complete mergence into it, constitutes inspiration. When one is in this state, it is impossible to say, "Who sees who," because one does not behold and see two different things. The lover and the beloved are lost in Love. Then one ceases to be the finite self, preserving nothing of the false "I".

Thus, when one is absorbed in God, he becomes one whole with Him, like the center of a circle coinciding with the center of another circle.

"For when there is, as it were, duality, then one sees the other, one smells the other, one hears the other, one salutes the other, one perceives the other one, knows the other. But, when the self only is all this, how should he smell another, how should he see another, how should he hear another, how should he salute another, how should he perceive another, how should he know another? How should he know

Him, by whom he knows all this? How, O beloved, should he know, (himself), the knower?''
—*Yajnavalkya.*

The Infinite

The Infinite always is silent;
It is only the Finite speaks.
Our words are the idle wave-caps
On the deep that never breaks.
We may question with wand of science,
Explain, decide and discuss;
But only in Meditation
The Mystery speaks to us.

The moth flies into the flame of the lamp and thus proves its love. That the moth may be distinguished from a common fly, we see the moth signed by the lamp, thus it proves itself a moth. Similarly, that a man of inspiration may be seen to be a man of inspiration, and in order that his power of inspiration may be revealed, he must be a man of Yoga, a man of renunciation. Away and above fear, he goes dead to all worldly intents and purposes, to the world.

''Love shuns the sage, the child it crowns,
Gives all to them, who all renounce.''

No great genius could ever draw real inspiration except from living nature. The highest and best accomplishments and achievements of human genius and skill are poor and pitiful compared with the sublimity and the beauty of nature. Certain aspects of nature have a peculiar power of awakening mystical moods in

man. The change of seasons: Spring comes smiling like a shy maiden clothed in green, with its myriad kinds of flowers, shaped, painted and perfumed into all lovely and exquisite forms and delightful odors. Every landscape becomes a picture and the verdant and gorgeously bedecked hills speak in terms of beauty, incomparable beauty. All nature is drenched and permeated with beauty. There is no hidden nook in a forest that has not its beautiful and exquisite forms. Then:

"Heave thine with nature's heaving breast
And all is clear from east to west."

There are the summer days, rainy and warm, swathed in heavy folds of beauty, the sunrise and sunset, all generate in us strange inexplicable moods. The aroma of autumn, ah! even autumn is rich in color. Then is the summer glory shed and the autumn decks itself in bright shreds and patches and looks like a Buddhist Monk in scarlet rags; afterwards, the winter with its first snows, robing itself in spotless white.

What mortal can remain unaffected by all this?

Sometimes these moods intensify and become the sensation of complete oneness with nature.

In the life of everyone, there are moments which act more powerfully than others. Upon one, the sunrise acts mystically; upon others, the thunderstorm when the clouds are roaring and the lightning; again, upon others, inspiration comes from the sea, the fire, the rain and the forest.

The mystical sensation is often created in us through nature in the forest, mountains, on the prairie and on sea.

Nature awakens the inner voices and forces the sounding of the inmost strings. Nature does not arise nor come forth from an extended and insensate world. Nature exists in the mind of God. Nature is beauty in His mind, which creates the beauty in our minds.

"Through a thousand voices
Spoke the Universal Dame;
'Who telleth one of my meanings
Is master of all I am'."

One of the supreme causes of growths in this world is water, along with light. Crops are helped to ripen through water. Water is one of the great blessings of God. In India and other oriental countries, rain is considered the highest blessing bestowed upon earth by the All-loving God.

The greatest philosophers and the greatest poets, great people, praying for inspiration, avail themselves of the opportunities afforded when the clouds are rolling in the skies, when it is drizzling or raining heavily outside. It is then that poetry comes more easily. The mind, of itself, becomes elevated and the brain is brought into a poetic mood and all is inspired. No apparent cause can be assigned for this extraordinary exultation obtained except the union of heaven and earth. It is a common custom for marriage-festivals in India to take place during the rainy season It is believed

that heaven and earth then unite. Hence, let man and woman also unite in holy wedlock.

Inspiration may be likened to saturation.

Take a cup of milk and add sugar to it. The sugar will be dissolved. Add a little more sugar which also may be dissolved. Ultimately, however, there is a point reached in pouring the sugar into the glass of milk wherein no more sugar is imbided or accepted by the milk. This is the point of saturation. Also, salt is dissolved in water to a certain point or degree wherein the salt will not be dissolved by the water.

In like manner, may be explained saturation of the atmosphere which consists of nitrogen, oxygen, carbonic dioxide, organic matter, material particles and also aqueous vapors. Particles of water are suspended in the air. There comes a time when the atmosphere is saturated with aqueous vapors and the air can no longer hold the water. That superfluous water falls in the form of rain. Thus, when the atmosphere is more than saturated with water, we have on this earth rain, dew or drizzle. Never before the point of saturation is reached do we have this rain, dew or drizzle; nay, the point of saturation must be exceeded. Then are the results forthcoming.

Similarly, your mind may be compared to the atmosphere or the air and become saturated with an idea which fills, conquers, permeates and pervades the whole mind.

Now, mark this, when your mind is saturated with an idea, you find your mind in a very strange state, and you call it the state

of unrest. It is that state of mind which remarkably resembles what we term on this earth, a state of closeness. You also know when it is very close, rain is expected. When your mind becomes entirely filled with an idea, it is in that state in which the atmosphere is called closeness. When such state is exceeded, when you go beyond that state, you become a poet. Poetry, as it were, falls from you, begins to rain down melodious verse, and splendid song.

When the mind exceeds or goes beyond the point of saturation, ideas are crystalized. This is Inspiration in writing.

Then you are inspired and may get, in one moment, the solution of a riddle or problem over which you have pondered for months.

A student beginning to concentrate on the solution of a problem has other desires predominating in his mind in spite of there being the desire to solve the problem. The problem is not solved and he becomes a little restless, resolving to abandon his distractions, and let the solving of the problem become the most important factor in his mind. Other feelings and attachments are dispensed with, yet there remains in his mind the idea of "Ahankara," as we call it, or "I am doing", or "I get the credit for it". Then what happens? Finally, when he persists in working at it and goes hammering on, all thought of meum and teum is lost. The idea of solving the problem remains supreme in his mind; when this point is reached, all thought of mine and thine, time or space is entirely gone. The one idea fills the space in his mind, leaving no vacuum in his

heart. Then the problem becomes solved. The soul has become one with the solution of the problem.

Thus, is the moth singed, and the bee has given up its life. Thus, mastery over the little self is lost as the idea of enjoyment vanishes. This is crucifixion.

The point of inspiration is gained and there flashes within the mind, the solution. Without this death-in-life, one cannot enjoy and be inspired.

Artists, teachers, philosophers and thinkers during their years, get inspiration but this inspiration comes only through crucifixion.

It is not for man to enjoy anything. This enjoying self is the false self, it is not the real self, nor is it the real you.

Thinkers, philosophers will see body, mind and being enjoyed by the world. This is the real pathway.

This world is not for you to enjoy. For you, there is only one way and that way is to see body, mind and everything of yours enjoyed by Divinity; yes, eaten up by Divinity. As Christ said, "Here is my flesh, eat it"; and "Here is my blood, drink it."

Very happy is he and blessed is he whose life is a continuous sacrifice to the will of Divinity.

When the whole being is lost and merged in thought, like the machine or organ, or other musical instrument is used by man, the body is used by the great musician, God, Divinity. He produces the beautiful, magnificent and sublime tunes. Wonderful tones, splendid

music come from the organ, when played by the master. If the instrument is kept from the master by the child-mind how can the beautiful harmonies be produced?

"Whatever we leave to God, God does
And blesses us.
The work we choose should be our own
God leaves us alone."
—*Thoreau.*

Abandon this false and pleasure-seeking self! Turn over this instrument, this body to God. Get rid of the false ego; sacrifice it; rise above it. Then you are inspired. Inspiration is God-doing. When the little, finite self gives up the possession of the body, the individual is inspired.

We find that before Christ began his mission, Satan tried to tempt him in every way to become an enjoyer. The seven worlds, beautiful and delicious foods, sovereignty, a name by working a miracle, all these temptations were laid before Christ. All these enjoyments were put before Him, and what did He say? "Get thee behind me Satan, I will have nothing from thy hands." O, splendid, very splendid! He told the tempter that he could not give Him what was already His. He stood firmly on the rock of His Divinity.

"Fame cannot tempt the bard
Who is famous with his God.
No laurel him reward
Who has his Maker's nod."
—*Thoreau.*

O, people, despite all these fearful ravages of materialism, keep this teaching of Christ before you: "Get behind me Satan, I shall have nothing from thy hands."

Christ put away all worldly enjoyments, he took up renunciation and the cross. This is the secret emblem of inspiration. When the enjoyer or the agent idea, "I am working, I must take the credit", is entirely renounced, then you are inspired.

In Hindu mythology, there is a magnificent story of three persons called Asuras. They were warriors and no one could get the best of them. Hosts of enemies came to them and were always defeated. The enemies finally sought a great saint and asked the saint how they could get the better of the three warriors? The saint told them that they must inquire into the cause of the invincibility of the three. With great effort and trouble, it was found that the secret of their invincibility lay in the fact that they never entertained the thought that they were workers and enjoyers. When the victory had been gained, they thought nothing of it. The idea, "I am fighting", was entirely absent. Such are the heroes in this world. Every hero in war and while engaged in action, becomes all action. There is no room left for the idea, "I am doing". The whole body is saturated with Divinity.

The head thinks divinity, the heart feels divinity and the hand acts divinity.

These three Asuras, whenever they fought, became all action. They became machines of God and this was the secret of their success.

The great sage told his consultants to engage the three warriors in action and then to run away from them; to draw them out and flee from them. A few times more, the enemies of the warriors were defeated. By and by the three warriors were drawn out of their positions. They were made to believe they were conquerors and victors. Thus they were brought into the cage of the finite consciousness. The idea of, "I am doing", got hold of them, and held them prisoners in the limitation of the body. After the Divinity in them was replaced by the small ego, it was not difficult to conquer them and they were captured.

When the body is merged in God, it is invincible.

When the thought or the idea of "I am the enjoyer" possesses you, you are undone, your power is lost.

When Christ came fresh from the mountains, he was possessed of great powers. He lived in the midst of his friends and talked a great deal. He was heard to inquire: "Who has touched me. I feel a virtue gone out of me."

Thus, you see the same, that when you are above this "I am doing" idea, God is working through you, and you are inspired. But when you accept peoples' views and favorable criticism, their applause and flattery, Divine power goes out immediately. In this manner you are returned to the cage of limitation. Get out of the this cage and you are inspired, get into it and you are no more.

A beautiful watch working in order day and

night, when brought close to a strong magnet, its springs are magnetized and then it will not run. It does not keep time correctly. What will you do with it? Bury the watch, keep it away from all magnetic influences. It will become demagnetized and regain its original power.

Beneath your minds, your inner self is Godly. Every child by nature is an inspired child, a poet; and, likewise, if you live in accordance with divine laws, in harmony with divinity, you are also inspired.

Let not your minds come in contact with earthly magnets surrounding you, on worldly attachments which magnetize you and put you out of order.

If you are not inspired today, the sole reason is that you do not keep yourself insulated or isolated enough. Bury yourself in God, and live alone for a time. Set apart some time of your day for keeping in touch with the Realty. Do this, and the spoiling magnetism and wrong hypnotism that you have contracted from worldly objects, will leave you. You will be running in order again, and will be inspired.

Ships when sailing in the sea for a long time, become in need of repair and are out of order. They must be placed in the docks for some time to be overhauled.

Keeping yourself too long in worldly affairs, in the company of hypnotising circumstances, put you out of order. You fall and lose your inner natural powers of inspiration.

As ships are treated, so should you do with your bodies. Keep your bodies for some time in the spiritual docks, away from influences, for some time at least. Merge yourself in Divinity.

Read books that are inspiring and cultivate friends who will inspire you. Live alone by yourself.

Devote some time to meditation.

As your body requires bathing every day, your house cleaning, similarly, your minds require cleansing and purification. So long as the idea of "I am doing" occupies predominance in you, there can be no inspiration.

The pathway to inspiration is by way of the cross, crucifixion.

There is a story that in the days of famine, a poor woman died. The judge of death, in his post-mortem investigation in her case, while asserting her good and bad deeds could discover no act of charity except that she had once given a carrot to a starving beggar. By order of the judge, the carrot was reproduced. This carrot was to take her to heaven.

She caught hold of the carrot when it was handed to her and it began to rise, lifting her with it.

The old beggar appeared on the scene. He clutched at the hem of her tattered garment and began to rise with her. A third candidate for mercy began his ascent suspended from the foot of the beggar. Aye, a long series of persons, one below the other were being drawn up by that single Carrot-Elevator. And, strange to say, the woman felt not the weight

of all those souls below her. (Do not such things often come to us in dreams?)

These saved persons rose up higher and still higher till they reached the gate of heaven. Here the woman looked below and said to the train of souls behind her:

"Off, you fellows!
This is my carrot!"

Unconsciously, she waved her hand to keep them away. The thread which held the carrot broke. The carrot was lost, and down fell the poor woman, with the entire train. The very moment the idea of "my" carrot came, the whole thing was undone.

So long as you are merged in Divinity, there is no weight, no trouble, because God knows no burdens. Then you are inspired.

"Seek, seeker in thyself and thou shalt find
In the stones bread, and life in the blank-mind."

Memorize these poems and recite them when you feel dejected. Sing with your whole heart and get merged in the "Idea":

Thy voice is on the rolling air,
I hear Thee where the waters run,
Thou standest in the rising sun
And in the setting, Thou art fair.
Far off Thou art, and ever nigh,
I hear Thee still and I rejoice.
I prosper circled with Thy voice.
I shall not lose Thee, though I die
—Tennyson.

Traced in the midnight planets' blaze,
Or glistening in the morning dew,
Whate'er is beautiful or fair
Is but Thine own reflection there.
Thine is the starry moon of night,
The twilight eve—the dewy morn.
Whate'er is beautiful and bright
Thine hands have fashioned to adorn.
Thy glory walks in every sphere
And all things whisper, "God is here."

Feel the God within you and then you are always inspired.

To the vezier returning from Mecca, well has Hafiz said:

"Boast not rashly, prince of pilgrims of thy fortune. Thou hast indeed seen the temple, but not I, the Lord of the temple. Nor has any man inhaled from the musk bladder of the merchant or from the musky morning wind that sweet air which I am permitted to breathe every hour of the day."

To a Wild Flower

Dear dainty little wild flower
So wholesome, sweet and bright,
Aglow there on the hillside,
Within each traveler's sight;

With your sunny smiling face
So filled with light divine,
I am truly one with thee
Deep in this heart of mine.

And though you are not pompous
Nor heralding your fame
I'm sure no one has seen you
Who has not breathed your name,

Who has not loved your beauty,
Who has not felt within
The spark of that great power
Which purifies all sin.

—Mrs. Viola Browning Hyde.

For Thinkers

When the musician forgets the self and becomes music itself, there is something in his music that awakens the very depths of the soul and we seem to be lifted up to a fairer and better world.

When the artist forgets himself and loses himself in art, his pictures are given the immortal touch of life eternal, every touch revealing a universe of indescribable beauty.

When the orator loses himself in his oration and forgets himself, he speaks as one having authority. His speech is thunder and the listener inwardly feels that every word he says is truth.

When the writer forgets his personal self, and the greater inner self is given full possession of both the mentality and the personality, it is then only that the real ability, the genuine talent and genius appear. Absolute earnestness is a most vital quality in a writer.

The worth-while actor must become the act he is performing, a master of his technique so that one cannot trace a single vestige of effort in his acting. He must be absolutely lost in the character he assumes.

When the mind is entirely passive, then the force of Nature which works in the whole of animate and inanimate creation has free play for it is, in reality, this force which works in man as well as in the sun and stars. The immortal writer and the artist are merely channels or mediums through which the Omnipotent power works. The writer and the artist are powerless to translate into any sensuous forms the elusiveness of the pure and the beauty of feeling that enraptures their souls because language is inevitably a compromise with thought. We must always reckon that no idea can be expressed in words without loss.

The painter, the poet, the musician or the writer is a highly composite man of great self-mastery and of powerful concentration, and of marvelous life-focusing ability back of it all. It means the letting of God to handle your body and its faculties. It is complete renunciation, Yoga if you prefer to name it thus.

Carlyle says:

"Make thy claim of wages a zero, then hast thou the world under thy feet. Well did the wisest of our time write, it is only with renunciation that life properly speaking can be said to begin."

After renunciation, you have a self from which every trace and stain of negation and obstructiveness has been removed. No wind can blow except to fill its sails; there can be no tide that will lead your bark astray because you have learned to say:

"Not My Will, But Thy Will Be Done."

"I wonder if ever a song was sung
But the singer's heart sang sweeter!
I wonder if ever a hymn was sung
But the thought surpassed the meter!
I wonder if ever a sculptor wrought
Till the cold stone echoed his ardent thought!
Or if ever a painter with light and shade
The dream of his inmost heart portrayed?"

Inspiration means God-doing. The test is in the expulsion of all desires, the inability of desires reaching the mind. It is the inner state from which this freedom arises, the delight of the soul gathered within itself, with the mind equally still and high-poised above the attractions and the repulsions; above the alternations of sunshine and storm; above the stress of the external life. It is mind drawn inward even when acting outwardly, it is concentrated in self. Even when gazing out upon things, the mind is directed wholly to the

Divine even when, to the outward seeing of others, it is busy with the affairs of the world.

A man of inspiration is a man of God, nay he is God; one with Him always. The status that he reaches is the Brahmic condition, obtaining a firm standing in the Brahman. Such a one has been called by the world, a mad man, foolish and visionary. It is a reversal of the whole view, experience, knowledge, values, to the understanding of earth-bound creatures. The life of dualities which is to them their day, their waking, their consciousness, their bright condition of activity and knowledge is to the inspired man a night, a troubled sleep and darkness of the soul. That higher Being which is to them a night, a sleep in which all knowledge and will cease, is to the self-mastering sage his waking, his luminous day of true being, knowledge and power. To the earth-bound creature, there are troubled and muddy waters disturbed by every little inrush of desire while to the higher being, he exists in an ocean of wide consciousness which is ever being filled yet ever-motionless in its large poise of his soul. All the desires of the world enter into him as waters into the sea, yet he has no desire nor is he troubled. For while worldly creatures are filled with the troubling sense of ego, mine and thine, the inspired man is one with the one self in all; and has no "I" nor "mine"; who acts as others but has abandoned all desires and longings. He attains to the great peace and is not bewildered by the show of things. He has blended his individual ego into the One; he lives in that Unity and

reaches that status that, at his end, he may attain extinction in the Brahman, Nirvana, not the negative self-annihilation of some Buddhists but the great immergence of the separate personal self into the vast realty of the One Infinite Impersonal Existence.

"Thou that wouldst find the Lost One, lose thyself!
Nothing but self thyself from Him divides.
Ask ye, how I over-passed the dreary gulf?
One step beyond myself and naught besides."

MEN

"Seek and Ye Shall Find"

THE POWER THAT WINS

CHAPTER VI.

Two men were being carried away by the swift torrent of a mighty river, down into the rapids: one of them caught hold of a big log, the other of a fine rope that was thrown to him. The one who caught hold of the log was drowned, while the other was saved. Similarly, people who depend upon big supports, big names and property will be foiled in the long run. Depend upon the fine thread of Truth, the fine thread of Realty. If you feel your Divinity, if you realize your God-head, it matters not where you live, in the deep forests or crowded streets. The realizing of Truth will change everything.

You have a table. You want to move it. If you exert a force at any corner or at any one of the sides, you move the whole table. The world is like a rigid body, and your body is like one corner or one point of this table; if you elevate this single point, if you call it God, if this single point be merged in Divinity, be raised with this force, the whole world will be drawn, the whole world will be moved. Give your personality a lift and you lift the whole world.

It is a mistake to put our entire trust in organizations or in externalization. It brings nothing but failure, and this will be recognized by the world sooner or later. Similarly, people who depend upon the inner spark of divinity and not upon organizations and societies

are the people who change the world. What organizations had Christ behind him? People who belong to associations, raise dollars, build houses, buy clothing, but such conquest is not spiritual growth.

Jackals in the woods, always form great organizations. They stand and sit together, and also howl together. Grand assemblies they are, and heaps of noise they make. Sheep depend on flocks, and form great associations, but are jackals and sheep able to stand up and face the enemy? No. Did you ever hear of lions living in numbers or traveling in numbers, or forming associations and congregations? Oh, No! It's the tiny, small birds, that fly together. Eagles and lions live alone, but an eagle can put to flight all the congregations of small birds. Elephants form congregations, they travel in large numbers because of their sociable nature, they are gregarious animals, huge in size, but a single lion comes along and repulses and scatters a whole congregation of elephants. The poor tuskers put sentinels out to guard against enemies lest a mouse should come and swallow the whole herd! Do not depend upon associations. It is the business and duty of each and all to be strong within himself. The best way to convert the world is to live the life,—realize the truth.

Truth is the good. Following truth is the only good. It makes you strong. Independence of outer authority, and law is secured by being a law to one's self. This is honor. Might does not make right, but that which is right

will justify itself in persistence and persistence is strength (or might). That which is weak dies. We only know God's purpose by what He permits. In the Book of Nature, God with His own fingers writes clearly and unmistakably, there is no sin but weakness and it is born of ignorance.

Be not astonished or afraid of the Truth, speak from the depth of your heart; "I and my Father are one", "I am God." That person alone who demonstrates more of this Truth, works more in harmony with the infinite power, reveals more of the Almighty and shall have success and superiority. Truth consciousness brings strength and victory. Live it and the air is bound to take it up, the sun, the moon, the stars, the skies, all are bound to absorb it. (Never depend upon outside aid. Depend on yourself, upon the spirit within, nothing else.)

All college degrees adorning our names offer nothing of salient import in the development of the inner man. They are like the electricity to an inanimate object, which cause an appearance of life; but there is no life, it is merely an external aid giving a false appearance like clothes, riches, flatteries and praise given to the disciple and devotee. It gives no life and brings no free independence of soul development.

Life comes not at the beat of trumpets; life grows from the seed from within and not from without. Here is a living thing, a small embryo, in which there is life and it does grow from within. It will take a little time, but it

will be real life and not sham. Thus, if the word be sown, dinned and instilled into your ears, you need not bother much about it, it does grow.

The truth is, the whole world is nothing else but God, the whole world is perfect, the whole world is Divinity and the whole universe is one. If this is the case and I take up a method of reform, if I see that you are down-trodden, that you are miserable and wretched through petty desires, that very minute I am deforming you, because I look upon you as something different from me. Oh, reformers! who take up this role, you look upon the world as sinning, as deformed and abuse it. Why should the world be so poor, as to ask help of you? Christ came and did all he could to raise and enlighten the people, but the world was not reformed. Krishna, Buddha, Nanak, Mohammed, and many other teachers came and did what they could to reform the world; but there is still the same pain, suffering and trouble. Are people any happier today? Have all the new scientific inventions and productions made the people any happier? It is just like a fraction, whose numerator and denominator have both been increased. The fraction seems different, it seems to be increased, but it is in reality the same old fraction increased proportionately. If your income or possessions have increased, your desires have also increased. It is like the tail of a dog, if you hold it out straight, it is straight, but the moment you let it go, it curls up as it was before. Those people who start with a desire of re-

forming are self-deluded. *Physicians heal thyself!*

Foolish moralists! Religious fiends! Hands off! You have no right to dictate to the young folks. The only right anybody has is to serve. (Nature, if allowed to have her free course will never err). The God, that worked up the evolution of man from the tiniest amoeba to the human form divine, can well be trusted. Why are cattle and other animals more regular, cleaner, and better behaved in the control of what human jealousy has styled animal passions? The plain reason is that the former are not pestered by "Thou shalts" and "Thou shalt nots." Service and love, not mandates and compulsion, is the atmosphere for growth.

Throw not your center of gravity outside yourself. Feel your God-head within and the moment you are filled with divinity, that very moment spontaneously and permanently will flow, life, energy and power. This is the way to spread the Truth. This is the way to have real Power Divine. Archimedes used to say, "I can move the world, if I could get a fixed point," but the poor fellow never found the fixed point. The fixed point is within each of us, and thus we can feel that we are the Lord of lords, the Arbiter of all justice, the Source of all beauty, all force, all power. Realize that you are the king of the whole world and you are that. This realization of your true Self will of itself conquer the whole world. The sun does all of his work according to the Law, the Truth. He is the origin, the source

of the life and energy of the world. He gives all this impersonally. There is no egoism in him, no selfish nature, no self aggrandizement. He fills himself with energy. He is all force, all energy, all light and all activity. When you get up and the sun comes up, does he make any special announcement of his coming? Does he write a pamphlet or book about it? Does he make any noise about it? Oh, no! all this world of yours is vivified, is brought into life. How slowly and surely nature wakes up. Also, you know at night the rivers are frozen, and how the sun gives them warmth and they flow.

Roses and flowers on the banks of the lakes and streams, bloom in the warm and loving rays of the sun. The lotus and the eyes of man bloom and are filled with life and energy. The air is set in motion. The sun has life and action, and through him flow light and activity to the whole world. He never asks any credit to himself for all this. Everything comes to pass through him, because he depends upon himself, because he lives the life Divine Life. This is the principle, live that life within you, yourself.

When the moon rises, then we all enjoy its beauty. Let the Divinity rise in your hearts and do not bother about the ways and means. The ways and means will seek you. When a rose blooms, the bees hover around and where there is honey, ants seek the sweets of nature. Aim only to produce honey within your hearts. Bring forth full-grown roses of knowledge within you. Then all will come. You will want for nothing. If there is anything you

want, it is Divinity. Realization within should be sought. When you fall back, everything will leave you. When you have a firm hold of the divinity within, when you live it, then the whole world is like the dog who wants to lick your feet. Do not hunt after it. The secret of all power is within you and nowhere else. Stand on your centre. Pure love and self-sacrifice is the requirement of character. Good to others is only contingent.

"As journeys the earth, her eye on the sun, through the heavenly spaces,
And radiant in azure, or sunless, swalled in tempests,
Falters not, alters not, journeying equal, sunlit or storm-grit,
So thou, son of earth, who has force, goal and time, go still onward.

Be true to yourself. In being true to yourself, you will be astonished to find yourself true to all. Concession, renunciation, conformity in favor of truth and truth alone is sinless. Respect for persons, appearances, titles, riches, learning or forms is idolatry.

"With joy the stars perform their shining,
And the sea its long moon silvered roll;
For self-poised they live, nor pine with noting
All the fever of some differing soul.

Bounded by themselves and unregardful,
In what state God's other works may be,
In their own tasks all their powers pouring,
These attain the mightly life you see."

Therefore:

"Resolve to be thyself; and know that he who finds himself—loses his misery."

Be it life or death, I care only for Reality. Be it sin or sorrow, I shall be true to the inner genius.

It is said of Kant, that he did not know when he was born, but people know of him the world over. Cultivate Spiritual force within and you can recline on a couch, and woe unto the world if it does not come to receive Truth from you.

The dove perched on the tops of the loftiest cypress tree in the Himalayas, will be inspired of itself and sweet sounds will come forth. The nightingale on those delectable heights of the Himalayas, perched on the roses, sends forth its delicious melody. In the same way, when you are uplifted to the mountain of realization, when you are firmly rooted in your Divinity, your actions, your sublime life, your pure conduct, your noble deeds must sprout forth, must of themselves gush out.

The sweet songs of the nightingale cannot be brought forth by taking hold of its throat and saying, "Come down to me nightingale, and sing." The moment the dove and the nightingale are free that very moment, the dove will coo and the nightingale sing. The moment you are on your center, the moment you attain the heights of divine realization, through your noble practices, heroic deeds will gush forth from the true spirit in you as does

the cooing of the dove, the sweet song of the nightingale when perched in the right place. This is the Law.

Let the little self be flung into Infinity. Wake up to your oneness with Life, Light and Love! Immediately the central bliss will spring forth from you in the shape of happy, heroic work, wisdom and virtue. This is inspired Life, this is your birthright.

"From himself he flies,
Stands in the sun, and with no partial gaze,
Views all creation; and he loves it all
And blesses it, and calls it very good."
—*Coleridge.*

"It is difficult to find happiness in one's self," says Schopenhauer, "but it is impossible to find it anywhere else." What aches the head, bends the back or chokes the chest? It is walking on the head instead of on the feet. Let your feet be on the earth, and your head in the air, filled with heavenly joy. Invert not the divine ordinance; put not the earth on your head, and call it sane living; take not the appearances more seriously than the Divine Real Self.

God is neither asleep nor dead, rest on Him, there is no fear of fall.

"Like birds that slumber on the sea
Unconscious where the current runs,
We rest on God's Infinity,
On bliss that circles stars and suns."

The spirit of all practical wisdom is summed up concisely in the simple and saving advice of Krishna: "Thy business is with the action only; never with the reward or merit accruing from it; let not the fruit of action entangle thee; nor be thou the slave of inaction."

"And live in action! Labor! Make thine acts
Thy piety, casting all self aside,
Condemning gain and merit; equable
In good or evil; equability
Is Yoga, is piety."

Be in the struggle; that is your duty.

Bring a piece of iron close to a magnet; it will be drawn. Bring another piece of iron close to the first piece of iron; the first will draw the second. Now take away the magnet, and the two pieces of iron do not draw each other, because the magnet, the drawing power has been taken away. Similarly, one body, (suppose we call it Christ), a very good and pious man. What is he? During the first thirty years of his life he was an ordinary man, nobody knew him, he was the son of a carpenter, the child of an unknown mother, he was looked down upon. This man, (the piece of iron) got connected with his True Self (Magnet), and became magnetized. He became a magnet himself, and people (like pieces of iron) were attracted to him, disciples and others were drawn to him, they naturally began to bow before him.

There came a time towards the end of his life when the body of Christ, called the piece of iron, was detached from the magnet. What

happened to the Spirit? All the pieces of iron, which were attracted to him, fell off. All his disciples left him. The people of Jerusalem, who so loved and worshipped him before, had received him royally and decorated the city in his honor, all left him. His power was gone. Just as when the power of the magnet is taken away from the piece of iron, its power is gone since it is no longer possessed of the properties of a magnet. When his disciples, those eleven, left him, so much did the people turn from him they wanted to wreak vengance on him, to crucify him and then it was that he said: "My Father! My Father! Why hast thou forsaken me?" This clearly shows that the connection was withdrawn. Learn the lesson from the life of this great Master, which teaches that all the power, the virtue of Christ lay in his connection with, or attachment to, the True Spirit or Magnet. Now, Christ regained his union with the spirit before his death.

How was the connection with the magnet broken? There were several causes; outside influences, mixing too much with the people, remaining too long from spiritual heights. By these things we fall away from that Power. You know Christ had to leave the multitudes and retire to the mountains. Living with the people, living below those heights of Spirituality too long had severed the connection. It is quite human, quite natural. Even the agonies of Christ will teach us. The life of every person teaches, if we read it aright. Depend not on the body of Christ, but on the Spirit, upon

the living Christ within you. This is the way to life. Wisdom has been defined as knowing what one ought to do next. Virtue is doing it. Wisdom without virtue is a weariness of the flesh. But as volition passes over into action and science into art, knowledge into power, so passes wisdom into virtue. When thought does not go over into action, the result is mental dyspepsia. Men of mere ideas and no legs to stand upon are no more than intellectual eels. Says an American humorist:

"I have thought and thought on men and things
As my uncle used to say,
If the folks don't work as they pray,
Why, there ain't no use to pray.

If you want something and just dead set,
A pleading for it with both eyes wet,
And tears won't bring it; why try sweat,—
As my uncle used to say."

The power of safe and accurate response to external conditions is the essential feature of sanity. The inability to adapt action to need is a characteristic of insanity. Keep pace with the advancing times, and you can survive in the struggle of life.

In the twilight of Galilee, He saw them,—the disciples toiling and moiling, tugging and towing, hurriedly rowing, for the wind was contrary unto them. There was no toiling and rowing for the Master. Why should not such a man sleep in the midst of the storm, knowing He could walk upon the waters? Oh! Joy! My Love rides the winds and waves.

This is the power worth having. Such power is ever success, when we are one with the ALL. The man who is worthy of being a leader of men will never complain of the stupidity of the helpers, of the faithlessness of his followers, of the ingratitude of mankind, nor of the non-appreciation of the public. These things are all a part of the great game of life and to meet them and not go down before them in discouragement and defeat, is the final proof of power. What in the world cannot be accomplished most satisfactorily, if you find your center and stand on it.

Keep your God-head unsullied by craving, cringing thoughts of limitation and personality. "The pure in heart shall see Him." Purity cannot be mastered by outside influences. To stand above worldly charms as well as repulsions; to stay unmoved by favors or frowns; to be unaffected by attractions as well as repulsions; through the realization of pure self; is Purity. The pure alone can enjoy Nature, seeing his own inner "Kingdom of Heaven" reflected in the mirror of all names and forms, rejoicing at the view of landscapes and charming sights, only as a lovely lady smiles at her looking glass. The truly pure also can know real love, where you do not "fall in love" but rise in love. True purity alone is true love and true love is genuine purity. Sometimes moral weakness passes by the name of purity, just as attachment assumed the name of love. You can no longer enjoy a thing when you become attached to it. A disinterested nature-lover can enjoy a garden

whereas, to the so-called master of the garden, his flowering property is no more than a perpetual source of care and anxiety. This purity of love, (Cosmic consciousness) is all we need; all other things are bound to be added unto us.

One who knows the Truth looks upon the Sun as related to himself, just in the same way, as the moon is related to the sun. The moon appears to shine by herself, but in reality from the scientific standpoint, she borrows all her lustre from the sun. You, when you have spiritual insight, realize that the sun, which is declaring his splendor, as if it belonged to him, in reality borrows all that from your real self and owes its grandeur and glory to you.

The earth rotates, but we think the sun is revolving. When we learn astronomy, we know better, and we are not deceived any longer. We are sure that it is not the sun that revolves, but the earth's motion is ascribed to the sun. A spiritually awakened person, when looking at the rising orb, feels and realizes that the grandeur, glory and power that seem to belong to the glorious sun are by mistake ascribed to the sun. In reality, it is Mine! Mine! Mine!

The sun in the material world is a symbol of light, of power, of existence. It makes the planets revolve, it attracts the earth and everything and is a symbol of beauty. All these attributes of knowledge, light, life, power, existence, beauty and attractiveness, a man of realization, realizes to be his own. They seem

to be outside himself, in the same way as the fair face of a lady is seen in the looking glass outside herself. In reality, I am all Light, all Life, all Power, all Beauty, and all Glory.

To realize this, the beginner gets great help from the syllable OM. While chanting the syllable OM, a truth seeker, a spiritually awakened person gives these meanings to it: I am the Light of light; I am the sun; I am the real Sun; the apparent sun is but my symbol. I am the sun before whom all the planets, and all the bodies revolve. For my sake all heavenly as well as human bodies, undergo their movements, and do everything. I am immovable and eternal, the same yesterday, today and forever. Before me does this whole globe, this whole Universe unfold herself, turning around and around to bring out before me all her parts,—to show me everything that is here. The earth revolves upon her axis to lay open before me all her sides.

In dreams I see an object, not by the light of the lamp, nor by the light of the moon nor sun, and yet I see it, and know that without light I cannot see it. In what light do I then see it? It is the light of my real self, it is the light of Atman. It is my light, that makes everything visible in dreams. If I see the sun in my dream, it, as well as its light, is simply any eddy in the ocean of my glory. So it is in the wakeful state, the sun, the moon, the stars and everything are simply waves in the ocean of my light. I am the Light of Lights. I am the Light of the World.

"I raised the sun from out the sea,
The moon began her changeful course with me."

In Me does the whole world live, move and have its being. I administer to every being his daily bread.

Evil thoughts and worldly desires are things concerning the false body and the false mind, and are things of darkness. In my presence, they have no right to make their appearance. I am the supreme ether, in which are afloat all the universe and all material ethers. There is no lowest, no highest with Me. Wherever human eyes fall, there I am. I am the spectator, I am the showman, I am the performer. In Jesus I appeared. In Mohammed I revealed myself. I am the All, the All. I shine in the lightning. I roar in the thunder. I flutter in leaves, I hiss in winds, I roll in the surging seas. The friends I am, the foes I am. Buddha I was, Lovely Krishna I was, Universal Nanak I have been. It is I that inspired Emerson. It is I that worked in the heart and brain of Lincoln. It is I that lend light to all Shakespeares and Platos and Kalidasas. They come to Me, the fountain-head, are filed, get lustre and shine. Oh, ye landscapes and gardens of roses. All of you are in Me, not one of you can contain Me. I pulsate in the nerves of each and all. I am in you; I am in you! Nay, there can be no you and I, no difference; I Am I.

"God of the granite and the rose,
Soul of the sparrow and the bee,
The mighty tide of being flows,
Through all its channels, Love from Thee.

It springs to life in grass and flowers,
Through every thread of being runs,
'Till from creations radiant towers
In glory flames, in stars and suns.

God of the granite and the rose,
Soul of the sparrow and the bee,
The mighty tide of being flows
Through all its channels back to Thee.

Thus round and round the current runs,
A mighty sea without a shore,
'Till man with angels, stars and suns
Unite in love forever more."

—Elizabeth Doban.

Illusion

God and I in space alone, and nobody else in view,
And, "Where are the people, O Lord?" I said,
"The earth below and the sky overhead,
And the dead, whom once I knew?"

"That was a dream," God smiled and said;
"A dream, that seemed to be true;
There were no people, living or dead,
There was no earth, and no sky overhead,
There was only Myself and You."

"Why do I feel no fear?" I asked,
"Meeting You here in this way?
For I have sinned, I know full well,
And is there Heaven, and is there Hell?
And is this the Judgment Day?"

"Nay! those were dreams," the great God said,
Dreams that have ceased to be,
There is no such thing as fear or sin,
There is no You—you never have been—
There is nothing at all but Me!"

—Ella Wheeler Wilcox.

"Know Ye Not That Ye Are the Temple of a Living God."

THE GOAL OF RELIGION

CHAPTER VII.

What is the goal of religion, and how do the Hindus realize it?

According to the Hindus, everybody is God, the most precious jewel, the inestimable treasure, the supreme bliss, and the source of all joy and happiness, in Himself.

Behold the Ganges as it rolls, it is He; the ocean as it mutters, it is He; the cloud as it thunders, it is He; the lightning as it flashes, it is He; and from all eternity the world was in the mind of God. So now everything that exists is in His image.

Then why do people suffer? They suffer not because they have not the remedy, not because they do not possess the infinite joy in themselves, not because they have not the priceless jewel within but because they do not know how to unlock the door leading to the secret chamber, wherein is the jewel of jewels, Divinity. When one has the proper key, it is easy to open the casket which contains the jewel. In other words, people do not know how to enter their own hearts, their own spirit, and to realize their own Divinity.

Kabir says: "I laugh when I hear that the fish in the water is thirsty. You do not see that the Real is in your home as you wander from forest to forest listlessly. Here is the Truth! Go where you will, to Benares or

Mathura, whether to one place or another, if you do not find your soul, the world is unreal to you."

All religion is simply an attempt to unveil and to explain ourselves. We have placed a curtain before the priceless jewels within us, with our own hands, by our own efforts and have made ourselves miserable and poor wretches. Emerson has said, "Every man is God playing the fool."

The sages of India compare the human passions to those heavy clouds which sometimes shut out the view of the sun completely, obscuring the brilliancy of its light; to a violent wind which agitates the surface of the water so that it cannot reflect the splendor of the vault above; to the covering of the chrysalis, which deprives it of liberty; and to the shells of certain fruits which prevent the diffusing of fragrances. These Hindus explain that the chrysalis gnaws through its envelope, makes itself a passage and wings its way into space, thus gaining air, light and liberty.

So it is with the soul. Earthly trouble and tumultuous passions keep it confined in the body which is limited. Limitation implies ignorance (this being the only sin); and ignorance ends in sorrow.

Because every person or thing, without exception, is a putting together, a compound, the relation of the component parts ever changing, in fact never remaining the same for two consecutive moments, it follows that no sooner has separateness or individuality begun than dissolution or disintegration begins.

There can be no individuality without a putting together; there can be no putting together without a becoming; there can be no becoming without a being different; and there can be no becoming different, without a dissolution of the compound which, sooner or later, will be complete.

All creeds are the efforts to strike out, to rend asunder the veil which covers our eyes, or to remove the clouds which veil the sun. There are some creeds which have succeeded in making the veil much thinner, and which have removed the cloud to a greater degree than have others. But there are some people in all creeds who have active, the true and genuine Spirit.

Whoever has the true spirit, for the time being, rends asunder the veil, or draws aside the curtain. Then is a glimpse of the reality had and the light pierces through the clouds enveloping it.

"Hour after hour, like an opening flower, shall
Truth after truth expand
For the sun may pale and the stars may fade
But the law of God shall stand."

When we remove curtain after curtain of ignorance taking away the different folds from our eyes, there practically is no separation and we are then face to face with GOD. Nay, we are God.

To the question, "How may God be known?" I answer that it is not through reason. The office of reason is to distinguish

and to define. The Infinite cannot be known and defined by the Finite; it would then cease to be the Infinite. Reason, which is limited, cannot include among its objects that which is unlimited. You can only comprehend the Infinite by a faculty superior to reason, by which you enter into a state in which you are your finite self no longer in which the divine essence is assertive. This state is Samadhi. It is the liberation of mind from the finite consciousness. Like can comprehend only like. When you cease to be finite, you become one with the Infinite. In the realizing your soul in its simplest self, there is divine essence. We realize this union, this identity, and become one with the Father.

"We cannot know Him by reason"; said Nanak, "It is, however, impossible to say about him who sees that he sees because he does not behold and discern two different things. The seer and the seen are one and the same. He changes completely, ceases to be himself, preserves nothing of his I. Immersed in God, he constitutes one whole with Him, like the center of a circle which coincides with the center of another circle."

The teachings of Guru Nanak, and other Universal Truth Teachers, have this advantage, they reduce the curtain of ignorance to its thinnest and enable one to enjoy blissful vision even in the business life. They teach: "You are the Divine Light, know that."

The votaries of all religious creeds can, at times be en-rapport with Divinity and lift the veil, thick or thin, from off the eyes, just as

long as they remain in communion with the Supreme Being. The student of Truth may also do this; may transport himeslf in to a state of happy trance and enjoy celestial vision even in the ordinary state of divine visioning. This visioning is not given by creeds of thicker veils.

"The Gods are searching for the Brahma Jnani (who has become one with the Father). Nanak Brahma Jnani is God Himself."

All the creeds of the world may be divided into three principal headings:

First

Dualistic Creeds. Under this head come the people who believe in a personal God, and think that God and man are always apart; one the ruler, the other the ruled, for all time. These people always pray: "I am His." "Our Heavenly Father, give us this or that." The devotee or worshipper looks upon God as away from him, as invisible, speaks of God in the third person, as if God were absent.

This is the beginning of religion. It is like the mother's milk to every child of religion. Without having once fed upon this milk, one is incapable of making further progress in religion. Even this, when realized perfectly, is sweet. Who can deny that this perfectly realized would not turn the earth into a paradise?" A man wakes up in the morning and thinks: "My Father wakes me up," and goes to work and looks upon those duties as imposed upon him by his loving Master, God; he looks upon the whole world as God's, and regards his household, his relatives, friends

as vouchsafed unto himself by his Heavenly Father. Oh! what joy! Is not the whole world thus turned into a paradise? Let the man be sincere, let him earnestly and wholeheartedly feel and realize that everything about him is his Master's, his God's, his Father's; his body is God's, the temple of the living God. When this idea of everything belonging to God is realized perfectly, it never fails to bring exquisite joy, indescribable happiness, supreme bliss. Oh, it is sweet to have realized it perfectly, to have put it into practice; but, as a creed, it is only the first step.

The defining of the creed, or thinning of the curtain, comes chiefly through the intellect; and the lifting of the veil is effected through feeling.

Here is a story which nicely illustrates union with God. There was a girl who was very deeply in love, her whole being transformed by love. At one time, she became seriously ill. The doctors said that bleeding was the only way of curing her. The lancets were applied to the veins in her arms, but no blood came out of her body. Curiously enough, simultaneously, enough blood was observed gushing from the skin of her lover. What a wonderful union! The girl had forgotten her own personality and had made herself one with her lover; and the lover had merged himself in his lady's love. Such union with God is true religion.

Jelal-Eddin Rumi describes communion of the soul with God in a story, too, which is: A loved one said to her lover, to try him early

one morning, "Oh, such a one, son of such a one, I marvel whether you hold me more dear, or yourself; tell me truly, oh, ardent lover." He answered: "I am so entirely absorbed in you that I am full of you from head to foot. Of my own existence, nothing but the man remains; in my being is nothing besides you, oh! object of my desire. Therefore, I am thus lost in you, as a stone which has been changed into a pure ruby, is filled with the bright light of the sun."

In like manner, is such a blessed union enjoyed by the devotee, when affirming, "I am God's; everything is my Master's; my Heavenly Father possesses all things," is true to his word.

Abdullah Ibn Dinar relates:

"Once I was working with Caliph Omar near Mecca when we met a shepherd's slave-boy driving the flock. Omar said to him: 'Sell me a sheep.' The boy answered: 'They are not mine, but my master's.' To try the boy, Omar said: 'Well, you can tell him that a wolf carried one off and then he will know nothing of it.' 'No, he will not,' said the boy, 'but God will.' Omar wept then and, sending for the boy's mother, purchased him and set him free exclaiming, 'For this saying, thou art free in this world, and shalt be free in the next' ".

Feel always that the Heavenly Father sees you, embracing Him, accepting Him, wedding Him, and become one with Him to such a degree and so intensely, that there may be no trace of separation.

Second

NON-DUALISTIC CREEDS. "My Father is greater than I." These people live in the eternal presence of the Lord. The devotee says, "I am Thine, all Thine."

The first state was lovely, but this second is lovelier and dearer. The veil has become thinner. In "I am Thine," God is no longer spoken of in the third person. He is no longer looked upon as absent, as behind the curtain, but comes face to face with his children. He is near and dear to us, very close to us. He comes closer to us and we become more familiar with Him.

As a creed, this is higher but it often happens, that people believe in this creed, and address God as very near, yet the true and earnest spirit is lacking, the Living Faith which it is that makes mankind better and able to accomplish the desired works.

When the living faith is conjoined in the first state of religious development, the curtain though very thick is, for the time being, removed. When a man feels with his whole heart and soul, with every drop of his blood, the idea that is God's, "I am His," as it were being poured forth from every pore of his body, the sincerity, the earnestness, the ardor and zeal for the time being removes the curtain before his eyes and he is merged, he is lost, in God, in the All. He then becomes Godly, he becomes one with his Heavenly Father for that time, as he holds communion with the Divinity.

When the living faith is conjoined to the higher principle, "I am Thine; I need Thee every moment," with sincerity and earnestness, then to the devotee there is greater bliss, sweeter repose and higher realization. This is illustrated beautifully in the story of the two boys who came to a master and asked him to instruct them in religion. The teacher said that he would not teach them unless they were examined by him first; so giving to each a pigeon, the master instructed the boys to go out and kill the pigeons at some retired place where nobody would see them. One of the boys went directly into the crowded thoroughfare, turned his back toward the people who were passing through the street; putting a piece of cloth over his head, he took the pigeon and wrenched its neck. Straightway, he returned to the teacher and said, "Master, master, I have carried out your order." The master inquired, "Did you strangle the pigeon when no one saw you?" "Yes," was the reply. The master then said, "All right, let us see what your companion has done."

The other boy had gone into a deep, dense forest and was about to twist the neck of the pigeon and lo! there were the soft, gentle eyes of the pigeon looking at him. The eyes of the pigeon met his and as he was about to break the neck of the pigeon, he was frightened. The idea came to him that the condition laid down by the master was a very trying one. Here was a witness, an observer, a seer present in the pigeon. The boy soliloquized: "Oh, I am not alone, I am not in a place where no one

will see me. I am being observed. Where shall I go? No matter where I go, the Observer, the Witness, will always be present in the pigeon itself. I cannot fulfill the condition imposed upon me by the master." Downhearted, crestfallen, the boy returned to the master and laid the pigeon alive at his feet, and said: "Oh, blessed master, your condition is impossible. Be kind enough to impart me the knowledge divine for I surely need it. Whenever I tried to kill the pigeon, I saw the Observer present in the eyes of the pigeon."

The master embraced the boy and kissed him. Lovingly, he spoke to the boy, "My son, even as you have seen the Observer in the eyes of the bird which you were going to slay, even so, wherever you may happen to go, and whenever you are moved by temptation to perpetrate that which is not good, realize the presence of God. Realize that Divinity, the Observer, is present in the eyes of the woman for whom you are craving. Know that your Master sees you through her eyes. Act as if you were always in the sweet presence of the Great Master, ever face to face with Divinity in the sight of your Beloved."

In a grand museum in Naples, there is a beautiful and angelic face on the ceiling. At whatever part of the building you may view this face, the bright, dazzling pure eyes of the angel look you straight in the eye.

People who are in the second state of religious development, if true to themselves, live constantly under the eye of the Master, the Lord. People may live in the most secluded

caves of the forests, or they may live in the crowded cities, they are always under the eyes of God, seen by Him, fed by Him light and nourished by His grace.

Guru Nanak, the premier Saint of the Orient in his early youth was working in a place, Nodi Khana, where it was his duty to give away alms, to distribute food and treasure to the needy. Some poor people came to him with an order from the master to give unto them thirteen bushels of flour. He counted out the bushels, one by one, counting them as he did so audibly, "one," "two," "three," and so on. Now, the number of thirteen in the Hindu language is called "tera." This is a remarkable word and has two meanings. One meaning is thirteen (ten and three), the other being: "I am Thine, I am God's." The reverent saint counted twelve and then came the number "tera." As he was giving out the thirteen bushel, pronouncing "tera," such holy associations were aroused in him that he actually gave up his body and all to God. He forgot everything about the world. He was beyond himself; he was not himself. He was above the finite consciousness. In this state of estacy, he kept repeating, "Tera, tera, tera —I am Thine, Thine, Thine, Lord"; unconsciously kept giving out the bushels of flour, repeating the while, "I am Thine, Thine, Lord," until he fell down in a state of superconsciousness, in a state of transcendental bliss.

Thus, we see the people who are in the elementary stages of spiritual development often

rise to the greatest heights if they are as good as their word, if they are earnest and sincere, if they do not want to throw dust into the eyes of God; and if their promises are not broken which are made with God.

In the temple or in the church, many give everything to God, their bodies, their homes, everything they have. They say, "Lord, all is Thine," and when they reach home, all is taken back. The house becomes "my house," the body becomes "my body." Not only are things which were given to God taken back, but such people try to take away things that belong to their neighbors, also.

"I am Thine, Lord, Thine." Let us feel it, live it and realize it. Let us be as good as our word. This is the true religion.

Third

MONISTIC CREEDS. "The Father and I are One." "He and I are One." "I am Thou." How near it brings us to God.

In the first form, "I am His," God is far away. He is Heavenly Father. He is absent and spoken of in the third person. In the second form, "I am Thine, Lord," God is face to face with each one. He has become closer to us. But in the final stage of religious development, the two become one and the lover and the beloved are lost in love. Here is the Truth realized. Here Brahama Gayani becomes one with the Father. "Nanak! Brahma Gayani is God Himself."

The true lover of God becomes one with Him and, unconsciously, involuntarily, such phrases as "The Father and I are One" and "I am

Divinity," find expression and utterance through his lips. This is the highest development.

In any form of religion, intellectual ascent does not, cannot, bring realization. In intellectual realization, there is a likeness to the picture of a rose on the wall which has the color, the shape and the form of the rose but the real fragrance is lacking.

Let the feelings be real, then the realization will be complete.

Men of purified feelings are not many. However, such men are those who move the world, are men who stand upon their Divine Center. They are named Jivan Muktas, liberated souls, even in this life.

In the same manner as wax which is solid, being quite possible of holding and handling, melts when coming into contact with warmth, and burns, blazes and ends in the midst of flames when thrown into the fire, so also is human personality or reason. When it is alone by itself, un-united with God, comprehends in the usual way, in the way of the world, and according to its power, judges all things but as it approaches the fire of Divinity, is entirely enveloped by that Divine Fire, becomes merged and immersed in divine meditation.

In that fire of Divinity, it is impossible for the human personality to think about its own affairs or the desires of the world, because then it is its finite self no longer. It has become one with Divinity. The Infinite is above all wants and desires. It cannot desire.

Guru Nanak, and his disciple, Mardana, who was his constant companion, were walking on the waters of the ocean. Mardana was told by the blessed teacher to chant over and over again, "Wah-Guru" — ("Blessed is the Lord"). So long as he kept on centering his consciousness on this affirmation, he walked on the waters with perfect peace and poise. Mardana overhead the master changing, "Oham, Soham"—("I am Divinity, I am God"), and began to repeat the affirmations of the master. He began to sink and the more he repeated, the lower, he went down under the waters. The blessed master looked behind and said, "Oh, Mardana, you have not reached the stage of unfoldment and development yet whereby you may say, "I and the Divinity are One." This truth goes over your head. Chant with your whole heart, "Blessed is the Lord, the Saviour." Mardana chanted it again, with complete and unwavering faith; and he walked on the waters again. The moral is obvious and self-evident.

"The dew drop slips into the shining sea," Sir Edwin Arnold wrote of this beatific condition.

Now, Truth is ever paradoxical; the experience is just the reverse and the accurate description would be that the ocean has somehow been poured into the drop.

When a man attains a consciousness as wide as the sea, with its center everywhere and the circumference nowhere, then it seems to him that his consciousness has widened to take in all, not that he is merged into something else.

This is the goal of religion.

The Father and the Son become One, because they are essentially one and the same. Says Kabir: "The flower blooms for the fruit, when the fruit comes, the flower withers. The river and its waves are one surf. Where is the difference between the river and its waves? When the river rises, it is the water, and when it falls, it is the same water again. Tell me, sir, where is the distinction?" He continues, "Because it has been named as wave, shall it be no longer considered as water?"

"Within the Supreme Brahma, the world are being told like beads. Look upon that rosary with eyes of wisdom."—*Sat Sri Akal.*

MAN

"The Kingdom of Heaven is Within You."

THE SACRED SYLLABLE "AUM."

CHAPTER VIII.

In your ordinary prayers, what does "Amen" mean to you. The word comes in a place where all speech stops, where all talk terminates—at a point where the soul melts into divinity. You pour out the language of the heart until that place is reached wherein the whole being is about to be melted into divinity, wherein the ineffable, the unspeakable, the inexpressible is reached, and there is "Amen" in AUM, nothing else, and it does not mean anything like, "so let it be."

In order to come to the hidden treasures within, in order that the kingdom of Heaven may be unlocked, "Aum" is the key to be used. Even if we may not be able to prove the virtue of this mantram by the logic of the world, yet there is no denial of the powerful effect which "Aum" chanted in the proper way, produces on the character of man, nor of the virtue it holds in the unfoldment of the inner secrets, and in placing all the treasures of the world at our disposal.

All the knowledge of the sacred scriptures of the Hindus was obtained when, by the humming of this syllable, people threw themselves into ecstacies.

Realize it and sing in the language of feeling.

The meaning is, "I am Divinity," "I am," "I am that I am." Let these ideas course

through your veins, let it pulsate in your bosom, let every drop of your blood tingle with the truth that you are the Light of Lights, the Sun of Suns, the Ruler of the Universe, the Lord of Lords, the True Self. All this, "Aum" means that truth,

"The Father and I are One."

Let us now consider "Aum" from different viewpoints. First of all, the mantram "Aum" does not belong to any special language. The thought that it is a Hindu word, not belonging to any other language, should not cause us to reject it. It is the name of God. This syllable comes to you from within, naturally without anyone teaching you this word. It comes to you at birth. The child's cry resembles remarkably the sound, with its O-om, Om, Aam, perverted forms of "Aum", which comes from within to every child. The proper pronunciation of the word, "Aum", is "Om."

According to the rules of Sanskrit grammar, A and U, where connected, coalesce into O.

Even the mute can produce the sounds, A, U and M.

Thus, "Aum" in its entirety and in its parts is brought to the world by everybody.

It is the most natural word than can occur to anybody.

For example, when boys are very happy in the streets playing, their overflowing joy finds expression in the noisy sound of a prolonged "O", which is "Aum" abbreviated.

This syllable occurs in every language, Sanskrit, Persian, English, Japanese. All languages have it in more or less perfect form.

This sound O is used on occasions when people get beyond themselves, when they are exhilerated, when they are filled with joy, at such times does this sound naturally come to each and all. When people fall sick or are in trouble, suffering excruciating pains, what sound finds utterance through their lips? It is Oh, O-Um which is a greater corruption of Om.

The Hebrew, the Arabic, and English prayers end with Amen which most remarkably resembles Om and is derived from it. The last letter in the Greek alphabet is Omega, giving the sound Om, a prominent place.

In the words, Omnipresent, Omniscient and Omnipotent, Omni which is Om-mani, the Buddhist mantram, the chanting sound Om is dominant. The meanings are, All-inclusive, All knowledge and knowing, All Power, All Bliss.

Why should this sound come so naturally to everybody, from the lips in illness, be he European, Hindu, American, Negro or Japanese? This is answered by the Hindus thus: "This sound is like a beautiful tree, yielding a cool shade to the sick man who is being scorched by the burning sun. So does the sick man naturally seek the cool shelter of the spreading tree. Thus it is that everyone, when sick or suffering, resorts to this syllable Om, this natural sound. It gives him relief. We see that it brings relief under all circumstances." If it brings relief even to the sick and the suffering, may it not bring peace and harmony if you sing and chant it in the right way. The Hindus call it "Pranva", something that per-

vades life or runs through prana or the breath.

If you place the ends of your thumbs in your ears and close your eyes, with the forefingers and your nose with the ends of the middle fingers, and your mouth with the ends of the fourth fingers, holding them all tight, what sound do you hear from within? What is this humming noise like? You will find that is the hum of the "OM". Thus it is shown that everybody has it within himself. This is not given by anybody. It is common to man and beast alike. It is the underlying reality running through the breath of all. It is the most natural name of the power in all breath of the world.

Professor Max Muller and other philosophers have proved that all thought is related to language as the obverse and reverse of the same coin. One cannot exist without the other. Could you see this table without thinking accordingly? The very word, "perceive", signifies mental thought.

Thought and language are the same. You cannot think without language. The infant thinks in the language of his former life, but has no instrument through which he can express these thoughts. As time goes on, in the brain, centers of speech develop and the organs of articulation become active. The mother, through repeated efforts, instills into the subconscious realm of this infant, the language of her choice. We cannot think without language because thought and language are one.

No object in this world is observed without thought. Try to see an object and refuse its

conception to enter the mind. It is impossible. In fact, perceiving the blackboard means thinking of the blackboard. All objects in this world are the counterpart of the corresponding idea. Nothing is perceived in this world without thought; and there can be no thought without language. The world and thought are one. Therefore language and thought, being in a way identical, makes thought and world identical. Thus, word and the world are kin to each other. This tells you the truth or the real significance of, "In the beginning, there was the word, the word was with God, and the word was God."

Now, we want a single word or sound which will represent the whole world, the power, the energy, the force, the governing substance, the thing-in-itself which upholds the Universe. In all languages, there are sounds which come from the throat; other sounds which come from the lips; and others from back in the mouth near the palate. There is not a single sound in any language which springs from the region of the vocal organs below the throat. The throat is one boundary of the range of the vocal organs, the lips being the other boundary. None comes from outside the lips.

Here we have A, U, and M. The sound of A is guttural. This comes from one boundary of the vocal organs. U(oo) proceeds exactly from the middle of the range of sounds, middle of the vocal region near the palate. M is a labial and nasal sound at the end of, or at the extremity of the vocal organs or regions.

Thus, the sound of A, represents the begin-

ning of the range of sound; U represents the middle; and M represents the end. The three sounds cover the whole field; and "AUM, OM", is the most natural name. It represents all language, the entire region of the vocal organs, from which all language comes. Thus representing all language, yes it represents all the world. The philosophy of the Hindus is a complete exposition of this syllable "AUM", as it covers the whole universe.

There is not a law, not a force in the whole world, not an object in all the universe which is not comprised of the syllable Om.

One by one, all the planes of existence, all the world, all the phases of being, are covered by this syllable "Aum". It is Deity in expression.

Sounds are of two kinds, articulate and inarticulate. Articulate sounds are capable of being put into black and white. All ordinary language is articulate. The language of feeling is inarticulate and cannot be expressed by characters or written in words. A man laughs. Could you express that laugh in any written language? Could you represent it on paper? A man weeps. That you cannot put on paper. Laughing and crying are inarticulate language and have a purpose which cannot be served in the articulate. The language of feeling is understood everywhere and by everyone, by man, by beast, by birds and plants. This is natural language.

The articulate language is understood by those only who have learned it.

The player of any musical instrument, for

instance, a violin, knows that the harmony, the language of music is inarticulate. It is natural language, the language of feeling; and is understood by everybody. In the *Merchant of Venice,* we read:

"Therefore the poet
Did feign, that Orpheus drew trees, stones and floods
Since naught so stockish, hard and full of rage
But music for the time doth change his nature."

The language of music is not of the same kind as the language of our thought. It has its particular use. There is charm in it. Science may or may not be able to prove how and why music produces such a captivating influence upon you, charming you with rhythm and harmony, but the influence of it remains felt in fact. If science cannot prove it, then science has its shortcoming in that. Similarly "Aum" has charm in it, a virtue in it which directly brings the mind of the one who chants it, under control. All feelings and the thinking are brought to a state of harmony, resulting in peace and rest to the soul; and putting the mind in a state of being one with God.

In the forests of the Himalayas, the monks chant "Aum", while playing some musical instrument. Many times, snakes, deer and other wild beasts of the forests leave their haunts, charmed by the melody, coming up to the monks, while they understand nothing of the laws of music, consciously, know nothing of the chant of "Aum", still they are visibly affected by so harmonious vibrations. The marvellous effect produced on the animals of the

forest by this chanting is also produced in our lives when it is done continually at the right time, soothing the passions within. Is not this reasonable?

There are in music, three phases or aspects: first, there is the meaning of the song; second, the laws of music; and third, the sound or the language of the song. A thorough acquaintance with all three aspects of the song enables the listener completely to enjoy it. If there is familiarity with only one element, the song can still be enjoyed to some extent; for example, snakes and deer hear only the musical airs, understanding nothing of the meaning of the song or of the laws of music, yet the music is enjoyed by them. And again, some enjoy the musical laws observed by the artist; to them, the meaning of the song is nothing if they enjoy the laws. Thirdly, the meaning of the song is understood by some listeners who understand nothing of musical laws.

Similarly, in the chanting of "Aum", there are three aspects: first, the mere sound, the mere mantram pronounced by the mouth; second, there is the meaning of the syllable which is to be realized through feeling; and third, applying "Aum" to one's character, the singing of it into one's acts and life.

Life can be made a continuous song to the man who sings the sacred syllable, "Aum", with his lips, feels it in his heart and manifests it through his life's actions.

Chant "Aum" even though it is only with your lips, without the feeling, because even that is not without effect.

If you can sing it in feeling only, and not through your actions and vocal organs, there still will be benefit.

It is noble and fine, too, to sing it only in action even though you do not chant it through the feeling and your mouth.

Chanting "Aum" through the feeling nature and in your actions will naturally follow if you commence humming it through the mouth.

All the efficacies and wonders of the chanting of "AUM", scientists may be unable to explain to us but such may be verified by each one through experiment.

Woe unto Science if it go against the Truth of the efficacy of the sacred syllable "Aum".

Which can be heard in the sea shell, in the roaring of the waves, in the falling of the waters, in the rustling of the leaves and in the howling of the winds.—*Sat Sri Akal.*

The Sacred Name

There is fire in the flame of the sacred name
That burns at the center of light,
There is power in the word of the son of God
That dissolves the darkness of night.

A U M is the center of conscious power,
The life of the substance of light
And I speak and the power of my word
Makes of Maya the radiance of light.

I look and behold! the earth is clothed
In garments of praise from above,
And the oil of joy fills each cup of desire
From the ocean of infinite love.

Yes, 'twas AUM that was born on Christmas morn
When movement in time took place
And caused the rhythm of the whole universe
Through the realms of infinite space!

And Aum is that which is; the All of me,
The Father of all that is true;
The Mother of love; Yea, the whole parenthood
Of myself, as the self that is you.

—Thos. H. Gibson.

The Universal Om

One God I own, the universal Om,
The Self in me, all griefs and fears to calm;
Omnipotence, Omniscience
And Omnipresence,
Pervading all, and comprehending all,
Creating all, and so dissolving all,
By process infinitely adequate,
Beginningless and interminate;
He can in no wise work a miracle,
But rules by law, abstract, inviolable;
Therefore, He is not moved by man's request
The law to stay or facts to set at rest
But giveth ear to questions when He's sought
And answers through the common tongue of thought,
Advancing step by step the human race,
That nobler works the cruder shall replace.

One God I own, the universal Om,
The Self in me, dispensing healing balm;
Of brotherhood, the source and destiny,
Committing time unto eternity;
Nor wrath, nor vengeance toward humanity
Could exercise His high divinity;
Nor can a soul abscond from His embrace
For He imbounds the universal space;
Nor can a single soul in Him decline
Since He is God and every soul divine;
Though human flesh may sadly go astray,
The soul divine from Him can't fall away
For Om, the source, could issue forth no loss,
His concepts can but be immune to dross.

One God I own, the universal Om,
Whose purposes to matter giveth form;
Who marshalls forth create diversity
From out the province of infinity;
Who fashions yonder labyrinthian dome
As cradle and reverting catacomb;
Who gilds the sun with luminosity
And lights the stars in perpetuity;
Who cleaves the sky with Mars and Mercury,

And Venus steers afield with Jupiter;
Who Saturn strangely rings with stellar grace,
And hurls Uranus circling into space;
Who Neptune casts to yet remoter sky,
Whose high North star doth guide the passerby;
Who holds the earth adjacent to the moon,
And juggles all about the central sun;
Who sprays the limpid waters from the clouds,
To wake the myriad seeds the earth enshrouds;
Who carpets earth with vernal, velvet sod,
And plies where poppies bud and blow and nod;
Who strides amid the bowers where roses bloom,
And coils the calla lily's whited plume;
Who strews the voilets beneath our feet,
And stirs the zephyrs, odorous and sweet;
Whose presence flavors apple, peach and pear,
And purples bush and vine with fruitage rare;
Who molds the golden grain the harvests yield,
From chemic soil mixed in His fallow field;
Who flies with fowl, with fishes swims the deep,
Who tendeth on the cattle and sheep;
Who weaves for man the tissues of the flesh
And drives the blood through capillary mesh;
Who keys the brain, the organ of the mind,
And kindles thought enlightening the blind;
Who easeth pain, and healeth dire disease,
When man's alignment meeteth His decrees;
Who giveth meat unto the hungered soul,
And bringeth man His great name to extol;
Who reigneth by eternal sovereignty,
Unswerving through infallibility;
He is life, the universe above,
Potentate divine, Archetype of love;
Mind absolute, sole eternal Light,
Author and Executor of right;
He is the God in whom all souls have being,
He is the God from whom all minds have seeing,
He is supreme, the universal Om,
The self in me, dispensing healing balm.

—J. M. Smither.

Seek Ye First The Kingdom

"Seek ye first the Kingdom of God, and His righteousness; and all other things shall be added unto you."

There is a very fascinating story in the old mythology of Hindustan telling of Savitri who was a most beautiful girl. From the deity, she had a special gift which made her the strongest and swiftest of creatures.

Of suitors, she had many; but before one of them might win her in marriage, he must win in a race with the gifted girl. Many a one ran, but none could win for the beautiful girl always outdistanced the men who ran.

One day, though, there came one suitor more persevering than the others and who wished very much to win this maiden. Thoroughly to prepare himself, he consulted the god Varuna, seeking that which would enable him to win his beloved.

Very queer advice was given him by Varuna. The race course must be strewn with gold bricks. Determining to follow the instruction received, the devotee of Varuna placed gold bricks all along the race course; and then he challenged Savitri to run with him.

The race started and Savitri, supernaturally gifted in being stronger and more fleet than the man, easily outran him in one second, when the first gold brick did its work for it attracted the girl who, losing sight of her opponent, being so far ahead, stoped to pick up the gold brick. A little further on, there was a second gold brick, then another, and yet an-

other. While the girl enjoyed herself in these valuable objects, the devotee of Varuna outdistanced her. So then, she resumed her running, easily overtaking him. The other gold bricks attracted her attention; these, too, she picked up. As may easily be supposed, these bricks were a heavy load and it made running difficult for her.

Finally, the goal was reached. The man had won, not only the girl but all; the race, the girl and the gold, all became his.

A valuable moral may be learned from this story of the race: when you begin to tread the path of Truth, you find all sorts of base lucre and worldly temptations around you. Your attention is attracted to them. When you think you are enjoying such worldly temptations, you find that you are lagging behind; that you are losing the race by procrastinating which makes your advancement dreary and slow; and you are apt to lose everything worth while. Truth thus evades your grasp. As the race was won from Savitri, if you give all your attention to obtaining the Kingdom of Heaven first, then all you really desire and hope for, will of themselves gravitate to you.

The Holy Shadow

Long ago, there lived a saint, so good that the astonished angels came down from the Heaven to see how a mortal could be so godly. He simply went about his daily life, diffusing virtue, as the star diffuses light, and the flower perfume, without even being aware of it. Two words summed up his day: "He gave, He forgave." Yet these words never fell from his lips. They were expressed in his ready smile, his kindness, forbearance and charity.

The angels said to God, "O Lord, grant him the gift of miracles."

God replied, "I consent, ask what he wishes."

So they said to the saint, "Do you wish that the touch of your hands should heal the sick?"

"No", answered the saint, "I would rather God should do that."

"Should you like to convert guilty souls, and bring back wandering hearts to the right path?"

"No, that is the mission of angels. I pray, I do not convert."

"Should you like to become a model of patience, attracting men by the lustre of your virtues, and thus glorifying God?"

"No," replied the saint, "if men should be attracted to me, they would become estranged from God. The Lord has other means of glorifying Himself."

"What do you desire, then?" cried the angels.

"What can I wish for?" asked the saint, smiling, "that God give me His grace; with that, should I not have everything?"

But the angels answered, "You must ask for a miracle, or one will be forced upon you."

"Very well", said the saint, "I ask that I may do a great deal of good, without ever knowing it."

The angels were greatly perplexed. They took counsel together and resolved upon the following plan; every time the saint's shadow should fall behind him, or at either side, so that he could not see it, it should have the power to cure disease, soothe pain and comfort sorrow.

And so it came to pass; when the saint walked along, his Shadow, thrown on the ground, on either side or behind him, made arid paths green; caused withered plants to bloom; gave clear water to dried up brooks; fresh color to pale little children; and joy to unhappy mothers. But the saint went about his simple daily life, diffusing virtue as the star diffuses light and the flower perfume, without even being aware of it. And the people respecting his humility, followed him silently, never speaking to him about his miracles. Little by little, they came even to forget his name, and called him only "The Holy Shadow."

Higher and still higher
From the earth thou springest
Like a cloud of fire;
The deep blue thou wingest
And singing still dost soar
And soaring ever singest.

(Shelley.)

All Active Life is Deity in Individualized Expression Thus We Have No Right to Kill Man or Beast.

"Thy Will Be Done"

Knowledge is incomplete without action. In knowledge, as well as in action, Unity is the true foundation. Both consciousness and life are included in the formula of Immortality.

The individual accepting division as his law, isolating himself altogether in his own egotistic limits, is necessarily mortal, thus ignorant in his workings. He follows in his aims and in his methods a knowledge that is personal, governed by desire, habits of thought, obscure sub-conscious impulses or, at best, a broken, partial and shifting light, living in the rays and not in the full blaze of the sun. His knowledge is narrow in its objectivity, narrow in its subjectivity, there being in neither one, the integral knowledge, the total working of the will universally. His action, therefore, is crooked, many-branching, hesitating and fluctuating in its impulsion and direction. He beats about among falsehood to find the Truth, gathers fragments together to piece out the whole, stumbles among errors and sins to find the right. Being neither one-visioned nor whole-visioned, having neither the totality of the Universal Will, nor the concentrated oneness of the transcendent, the individual will cannot walk straight on the right path, towards Truth and Immortality; governed by desire, exposed to the shock of the forces around it and with which its egoism and ignorance forbid it to put itself in harmony, the man immersed in his own egotism is subject to

the twin children of ignorance and falsehood. To have the divine felicity, man must have the divine truth.

There is in and behind all the illusions of our mortal mind and reason, a light that prepares by this twilight of life, the full dawn of the Truth in man. So, there is in and behind all our errors, sins and stumblings a secret will tending towards love and harmony; the will which knows where it is going and which prepares and combines our crooked branchings towards the straight path which leads to the final result of this toil and seeking. The emergence of this will and that light is the condition of immortality.

In matter, there is the principle of obscurity and division, of birth and death, of formation and dissolution. Matter is the assertion of death.

The immortal man must not identify himself with the body. The Life-principle in us survives. It is the immortal breath, the subtle force of existence which is superior to the principle of birth and of death.

At first, it might appear that birth and death are attributes of Life. It is not really true; birth and death are processes of matter forming itself with the body and returning to its former state.

The Life-principle is not formed and dissolved in the forming and the dissolution of the body. If that were so, there would be no continuity of the individual existence and all would return at death to the formless.

Life forms the body; it does not depend upon the body. It is the thread upon which the continuity of our successive bodily lives is arranged; this being precisely so because life itself is immortal. It associates itself with the perishable body and carries forward the mental being, the Purusha, (Lord of the body), in the mind upon his journey.

This journey consists in a series of activities continued from life to life with intervals of life in other states. The Life-principle maintains these bodies and supplies the material in the formative energy which assumes form. The presiding factor is not the life-principle here, it is the will which is the effective power behind the act. It is of the nature of consciousness; it is energy of consciousness and although present in all forms, conscious, sub-conscious, superconscious, vital, physical and mental, yet it comes into its kingdom only when it emerges in mind. It uses the mental faculty of memory to link together and direct consciously the activities towards the goal of the individual.

In man, the use of consciousness by the mental will is imperfect. We live in what we are doing. We do not control what has been done but are rather controlled by the past works which we have forgotten. This is because we dwell in the action and its fruits instead of living in the soul, viewing the stream of action from within. The Lord, the true will, stands back from the actions and, therefore, is the Lord and not bound by the action.

The essentiality of the divine will is that in its consciousness, energy, knowledge and force are one. It knows all manifestations, all things that take birth in the worlds. It knows them in the law of their being, in their relation to other births, in their aim and method, in their process and goal, in their unity with all and their difference from all.

It is this divine will that conducts the universe. It is one with all things which it combines and its being, knowledge, and action are inseparable from each other. What it is, it knows; what it knows, that it does and becomes.

But as soon as egoistic consciousness interfers, there is a disturbance, a division, a false action and the will becomes an impulsion, ignorant of its secret motive and aim, knowledge becomes a dubious and partial ray, not in possession of the will, the act and the result, but only striving to possess and inform them. This is because we are not in possession of ourselves, our true being, but only of the ego.

What we are, we know not; what we know we cannot effect, for knowledge is real and action is in harmony with true knowledge only when they proceed naturally out of the conscious, illumined and self-possessing soul in which being, knowledge and action are one movement. This is the change that happens when the mental will approximates more and more to the Divine Will. It is that increasing knowledge and force which carries us finally into the straight and narrow path.

It is the divine will, one with the divine knowledge, which leads us towards felicity or towards the state of immortality. All that belongs to the deviations of the ego, all that obscures and drives or draws us into this or that false path with its false lures and stumblings, are put away from us by it, the Divine Will. All falsities drop away from the divinized will and cease to find lodging in our consciousness.

Therefore, the sign of right action is the increasing of, and, finally, the complete submission, of the individual to the divine will which the illumination of Truth reveals in him. Although being of man's consciousness, this divine will is not individual. It is the will of the Lord permeating all things and transcending all things.

True knowledge of the Lord as the One in the completely self-conscious b e i n g, and humble submission to the Lord as universal and transcendent in the fully self-conscious action, are the two keys to the divine gate, the gates of Immortality. The nature of the two united is illumined devotion which accepts, aspires to and fulfills God in the human existence.

So, when we have the sight and when we live in the consciousness of Truth, our will becomes the spontaneous law of the Truth in us, the knowledge of which in our senses, acts and objectives lead humanity to the divine goal which is always the enjoyment of the Ananda, the Lord's delight in self-being, the state of Immortality. In our acts also, we become one with all beings and our life grows into one-

ness, truth and divine joy and, no longer proceeds on the crooked path of egoism full of divisions, errors and stumblings.

In a word, then the reality of our existence becomes manifest on earth in a terrestrial body against the resistance of matter or, in the worlds beyond, or may enter beyond all worlds into the glory of the divine life in the Divine Being.

The Mother to Her Daughter

Beautiful child that launchest out on the great sea of life.

Soon I, thy mother, must leave thee; soon the dark shall close me in, and thee alone in the bright sunshine.

And thy lovers shall come and make love to thee; they shall lay their fortunes at thy feet; and the strength and the glory of their manhood.

They shall desire thee, for thou art beautiful as the silver sickle moon arising in heaven before the dawn.

Yet, when they come, forget not me, O my child; be not deceived by their words.

For none ever again shall love thee as I love thee; none ever again shall know, as I know, thy hidden thoughts. None shall read the light that plays upon thy face as I can read it.

These shall love thee for themselves; they shall seek thee in order to possess thee; but I have given all that I have to thee.

All the years that we have been together since thou first pressed thy tiny palm upon

my breast to look into my face, until now.

I have given myself to thee.

Before thy feet, or ever thou could'st walk, my love has walked, my thoughts have circled thee, my desire has made thee very beautiful.

If I might pray, I pray that when thou hast known the love of man

Thou, too, may'st become a mother, and so even through travail and suffering may'st know the greater love.

Then, far away down the years, thou shalt remember me. As when one ascends a mountain, the opposite mountain lifts itself higher and higher, so as thou goest farther from me,

I will grow upon thee, clearer and closer even than now.

—*Edward Carpenter.*

Life's Battle

If you deem your life a failure,
Then the world adopts your view;
If you bury all your talents
Who will mourn their loss but you?

If you class yourself with weaklings,
Surely none will say you nay,
Thinking you have found your level,
There the world will let you stay.

Don't expect the world to tell you
Of your station and your worth;
Who should better know your value
Than Yourself of all the earth?

Stop lamenting and repining
If the world has used you ill,
You've a place among the useful,
You can find it if you will.

If you'll face the world with courage,
Then you'll find a helping hand;
Take your place among the foremost,
They'll allow you room to stand.

Those who struggle wear the garlands,
Only cowards sit and sigh,
In the din of life's great battle,
Those who WIN are those who TRY.

—By Author of Book.

PARABLES AND HINDU POEMS

The Conquest of Death

A Hindu prince, Ranjit, one day, riding in the forest, came upon a herd of deer sporting and frolicking in a most delightful playfulness. The prince was very highly impressed with the mirth and the wild joy of these denisons of the forest. To himself, in a quiet, low, murmuring, but touching voice, he said: "My! how happy these animals are! Why should not man be at least as happy as they? Is not man better and wiser than the animals? Is he not the lord of creation?"

As he wended his way home, again and again he contemplated and mused: "Why, especially and above all, should not our priests be happy? They, more than any others, are well lodged and fed on dainty dishes and, seemingly, ought to be happy in their temples. They have too, comparatively speaking, few responsibilities, and are always assured of their next meal. Why should they have long and sanctimonious faces and lugubrious looks as if the world were going down this minute? Why? Oh Why?" Upon reaching his home, he imparted his reflections and musings to the king, his father, Indrajit Singh, and implored saying, "Father, dear, be kind enough and explain to me this mystery, why all the animals enjoy life, more so than does man regardless that they are well-fed and taken care of?"

(Animals when well-fed and taken care of whether in the domesticated state or wild, seem to enjoy life and are contented, while man is not always.)

The good king did not answer his son directly on the spot but, the next day, conferred the sovereignty of the empire on his son, Ranjit saying, "Prince Ranjit, administer this empire for seven days. At the termination of that period, I shall put you to death."

The prince began to rule but gave up all recreations and diversions and dancing parties. He lost all taste and appetite for delicacies and luscious fruits. Within seven days, he had reduced himself to a mere shadow of his former self.

At the end of the seventh day, the king inquired, "Rangit, royal prince, what has made you so wretched in spirit and emaciated in body. What has made you give up and dispense with your former enjoyments? What is it that has taken the joy out of things for you? Tell me that, my son, before I put you to death."

The prince answered, "Father, dear, it is the terror and the horror of death that has taken the joy out of things for me."

The king lovingly embraced his son, and said, "Live, my child, and be wiser. You gave up recreations and amusements, saying to yourself, 'In seven days, I shall be put to death.' Those priests in the temple incessantly, day in and day out, meditate on death. How can they enter into healthful diversions and enjoy life?"

The father further philosophised, "It was the knowledge of good and evil that brought grief and sin into the world; when that knowledge is surmounted, man will rise above grief

and sin. The real man is immortal and can never be satisfied with mortal conditions. Before he ate the forbidden fruit, man had the innocence of the animal. When he shall cease to eat it, he will have the innocence of the God. Desire is the badge of subjection with its attendant discord and suffering.

That which is free does not desire, but inalienably contains, posseses and enjoys. Enjoyment of the universe and all it contains are objects of the existence of the world; but the renunciation of all desire, is the condition of the free enjoyment of all.

Renunciation is not a moral constraint or self-denial, or a physical rejection but an entire liberation of the spirit from any craving for the form of things.

The terms of liberation are the freedom from egotism and, consequently, the freedom from personal desire.

Practically, renunciation implies that one should not regard anything in the Universe as a necessary object of possession, nor as possessed by another; nor should anyone, in the heart or in the senses, dwell on anything with greed.

By transcending personality and realizing the real self, we possess the whole universe in the one cosmic consciousness. We do not need physical possession.

Possessing by oneness with the Lord, the possibility of an infinite free delight in all things, we do not need to desire. Being one with all beings, we possess in their enjoyment, in ours and in the cosmic, a delight of uni-

versal self-expression. It is only by this Bliss, at once transcendent and universal, that man can be free in his soul and yet live in the world with the full active life of the Lord in His Universe of movement.

This is freedom, this is life and this is bliss.

The Poverty of Worldly Riches

When Alexander the Great visited India after his conquest of all the other countries in the world which were known to him, he wanted to see the strange Indians of whom so much had been told to him.

He was led to a monk on the banks of the Indus River, the monk lying there on the sands, basking in the sunshine, bareheaded, barefooted, naked, wearing but a loin-cloth and not knowing whence would come his tomorrow's meal.

In all his glory, Alexander with his crown shining, dazzling with brilliant diamonds and precious gems procured from Persia, stood beside the monk.

What a contrast, what a contrast! The riches of the whole world represented by the body and the dress of Alexander on one side; all the outward poverty represented by the saint on the other. But one had only to look at their faces to be convinced of the riches and the poverty of their souls.

Ordinarily people of the world hanker after material riches in order to hide their wounds. Bandages conceal wounds.

Here the saint, whose soul was rich, one who had come into the realization of his Atman—his true self. There, beside him, stood Alexander the Great, with his inner poverty hidden looking upon the beaming countenance, upon the happy, joyful and glowing face of the saint.

Alexander was much impressed by the saint's appearance and became very much in love with him and asked the saint to accompany him to Greece. The saint laughed at the proposed trip, and replied: "The world is in me, the world cannot contain me. The Universe is in me. I cannot be confined in the Universe. Greece and Rome are in me. The suns and the stars rise and set in me."

This kind of language was too mysterious to the Greek, he could not understand it, and invited further: "I will give you riches. I will flood you with worldly pleasures. All things the people desire, things which captivate and charm people will be there in wild profusion at your service. Please accompany me to Greece."

The saint again laughed at the idea, and said: "There is not a diamond, there is not a sun nor a star which shines but that to me is due its lustre. To me is due the glory of all the heavenly bodies. To me is due all the attractive nature, all the charms of the things desired. It would be beneath my dignity, it would be degrading first, to lend glory and charm to these objects and then to go about seeking them; to go begging at the door of worldly riches; to go begging at the door of

flesh and animal desires to receive pleasures and happiness. It is below my dignity. I can never stoop to that level. No, I can never go begging at their doors."

This astonished Alexander. He drew his sword and threatened to strike off the head of the saint. Again that blessed saint laughed a hearty laugh and said:

"Oh, Alexander, never in your life did you speak such falsehood, such an abominable lie. Kill me, kill me, kill me! Where is the sword that can kill me? Where is the weapon that can wound me? Where is the calamity that can mar my cheerfulness? Where is the sorrow that can tamper with my happiness? Everlasting, the same yesterday, today and forever. Pure and holy of holies, the master of the universe. That I am, that I am. Even in your hands I am the power that makes them move, Oh, Alexander! If your body die, yet I remain, the power that makes your hand move. I am the power that moves your muscles, the power in your muscles."

The sword fell down from Alexander's hands, and the saint was left in peace.

Such is the divine fearlessness which comes through divine realization.

Abou Ben Adhem

Abou Ben Adhem,—(May his tribe increase!),
Awoke one night from a deep dream of peace
And saw within the moonlight in his room
Making it rich, and like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?" The vision raised its head
And with a look made of all sweet accord
Answered: "The names of those who love the Lord".
"And is mine one?" said Abou. "Nay, not so",
Replied the angel. Abou spoke more low
But cheerily still, and said, "I pray thee then,
Write me as one that loves his fellowmen".
The angel wrote and vanished. The next night
It came again with a great wakening light
And showed the names who love of God had blessed,—
And lo! Ben Adhem's name led all the rest!

—Leigh Hunt.

God to the Guru is Everything That is Precious

The celebration of Thy praises is my treasure.
Thou art my delight, Thou art my glory, Thou art my beauty,
Thou art my love;
Thou, Oh, God, art my Hope and my Shelter.
Thou art my pride, Thou art my wealth, Thou art mine honor,
Thou art my life.
The Guru hath united me with Thee from Whom I had parted.
Thou art my home, Thou art my forest, Thou art my village,
Thou art my desert.
Saith Nanak; Thou art to me the nearest and dearest of all.

Sri Rag

I love the True One, the Immortal beyond birth and death,
Who being contained in everything will not be separated from me though I separate from Him,
Who removeth the pain and sorrow of the poor and truly loveth his servant.

Wonderful is the form of the Pure One, the Divine Guru hath caused me to meet Him.
Oh, my mother, Oh, my brethren, be friends with such a God.

Accursed is the love of worldly things, no one attached to them appeareth happy.
God is wise, generous, mild, beautiful and Infinite,
He is the companion, the helper, exceeding great, exalted and absolutely limitless;
He is neither young, nor old, everlasting is His court,
What we ask Him we obtain; He is the support of the weak.
On beholding Him sins vanish, and the soul and body are at peace.

If a man with a single mind meditate on Him, mental doubts shall be dispelled.
He is the treasury of excellence; ever new and complete are his gifts.
Ever and ever adore Him, forget Him not by day nor night,
(He is the companion of those to whom he is kind)
Devote your body, your soul and your wealth all unto Him,
Sacrifice your whole life unto Him.
He beholdeth, He heareth, He is ever present, He pervadeth every heart,
He cherisheth even the ungrateful; Oh, Nanak God is ever merciful.

God's Praises and Glory and the Advantages of Remembering Him

There is none besides Him
In whose power are Lords and Emperors;
In whose power is the whole world;
Who hath created everything.
Address thy supplication to the true Guru
That He may arrange all thine affairs.
His court is the most exalted of all;
His name is the prop of all the saints.
The Lord whose glory shineth in every heart,
Is contained in everything and filleth creation;
By remembering Him, the abode of sorrow is demolished;
By meditating on Him, Death molesteth us not.
By remembering Him, even the sinking stone floateth;
Victory be ever in the society of the saints!
God's name is the support of the lives of His servants.
Saith Nanak hear Oh, God, my supplication;
By the favor of the saints, grant me to dwell in Thy name.

Hindu Mantram

Oh, eternal, Supreme God, Indestructible Destroyer of sin;
Oh, all pervading, contained in everything, Remover of grief;
Lord of excellences.
Formless One, Oh man's companion; Oh, Thou without the three human attributes, prop of all.
Supporter of the earth, Oh ocean of excellences, Oh all intelligence!
Oh, God, most remote Thou art, wast, and shalt be;
Oh, Thou constant companion of the saints, support of the supportless,
I am Thy slave, I am without merits, no merit is mine.
Saith Nanak, grant me the gift of Thy name that I may string it up and keep it in my heart.

Helpless Man Utters His Wail to the Almighty

Oh, strong-armed puissant God, Ocean of happiness, I am falling into the pit; take Thou my hand;
Mine ears hear not; mine eyes see not; afflicted and crippled I cry at Thy gate.

Patron of the poor and patronless, full of mercy, friend, father, mother;
Thou who causest Thy saints to cross over the ocean of fear;
Nanak holdeth Thy lotus feet within his heart.

Pauri

Divine knowledge consists not in words uttered by the mouth,
Nor in the extracting different species of arguments from the Bliss!
He possesseth divine knowledge in whose heart God is firmly fixed;
It is not by discussion, he becometh capable.
He who is strict in his obedience to God's order possesseth divine knowledge;
Heat and cold are all the same to him,
The possessor of divine knowledge, to whom God extendeth mercy,
Meditateth on God, Oh, Nanak, under the Guru's instruction.

Pauri

AUM. *I bow to the One God, and to the saint, the true Guru;*
The formless One is the beginning, the middle and the end.
He Himself is rest, He Himself Has His seat in Bliss:
He Himself hears His praises;
He Himself created Himself;
He is His own father, His own mother;
He Himself is small, He Himself is large;
Nanak, His play cannot be understood.
Oh, God, compassionate to the poor, be merciful,
That my heart may become the dust of the saints' feet.

How Happiness Could be Obtained and Unhappiness Avoided.

When man harboreth pride in his heart,
He wandereth about mad and estranged from God;
When he becometh the dust of all men's feet,
He on that account beholdeth God in every heart,
The fruit of humility is naturally pleasant:
This gift my true Guru gave me.
When man deemeth others bad,
All weave plots against him;
When he hath ceaseth to speak of things as his own,
No one beareth him enmity.
When man holdeth things as his own,
He suffereth serious trouble.
When he recognizeth the Creator,
His sufferings are at an end.
When man entangleth himself with worldly love,
He suffereth birth and death and falleth under Death's continual ken.
When Man's doubts are removed,
There is no difference between him and the Supreme.

From the moment that man recognizeth a difference,
He suffereth pain, punishment and affliction.
From the moment that man knoweth the one God,
He hath obtained all knowledge.
When man runneth after mammon,
He findeth it not, nor doth his thirst depart.
When the true Guru is found by his own mercy,
The lamp is lit in the temple of one's heart.
When man considereth his gain and loss,
He realizeth the value of this temple.
The one God doth everything and causeth everything to be done,
He Himself is Wisdom, Reflection and Discrimination.

He is not distant, He is near and with all;
Nanak, praise, the true God with love.

What God, The Friend, Does For Man

My soul longeth for that Friend
Who forsakes me not at the beginning, middle or end of my undertakings.
God's love ever accompanies us;
He is the Compassionate and Omnipresent Cherisher;
He perisheth not, neither doth He abandon His servant;
Wherever I gaze, there is He contained.
He is beautiful, skillful, clever, the Giver of life;
He is brother, son, father and mother;
He is the support of my life and soul; He is my capital
Dwelling in my heart, He hath made me love Him.
He hath cut off Mammon's chains
And, beholding me with a favorable eye, has made me His own.
By ever remembering God, all desires are helded,
And, by meditating on His feet, all happiness enjoyed.
The all-pervading Being is ever fresh and youthful;
He is the companion and protector of man whether at home or abroad.
Says Nanak, the saint who knows God's dignity
Has obtained from Him the Name, for all his wealth.

Meditation on God and Obedience to His Word Are Potent for Salvation

The Mortal, whether learned or unlearned,
Who meditateth on God, attaineth the Supreme State.
In the company of the saints, remember God,
Without the Name, false is wealth and property.
He who obeyeth the voice of God
Is handsome, clever and wise.
Profitable is his advent into the world
Who recognizeth his Lord in every heart.
Saith Nanak, he who is very fortunate
Applieth his mind to God's feet.

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